Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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JOIN THE MARCH OF DIMES

Kathleen Johnson of St. Paul, Minnesota, a patient at the Sheltering Arms Hospital, Minnesota

January 25, 1950

FROM COVER TO COVER

Dr. William Healy, director-emeritus of the Judge Baker Guidance Center in Boston, voices some of his THOUGHTS ABOUT JUVENILE COURTS. ..... Page 3

ANYWHERE — IF FORWARD, the 1950 slogan of Dr. E. Harold Mohn, executive director of The Advance for Christ and His Church. ..... Page 5

John Ambler, a student at Boston University, reviews the Fourth National Methodist Student Conference recently held at the University of Illinois in an article entitled URBANA — 1949. ..... Page 9

The Rev. David Harold Hickey, pastor of Robinson Memorial Church, Malden, Mass., discusses THE BARRIER TO CHURCH UNION. ..... Page 10

POLIO — 1949, a look at what was accomplished during the past year by the National Foundation for Infantile Paralysis and an appeal to join 1950's March of Dimes. ..... Page 12

I HEARD THEM SING, said Ezra M. Cox of the Board of Missions of The Methodist Church, after a visit to the Goodwill Industries. ..... Page 13

READERS WRITE

Stirred To Reply

Former articles in your paper headed "The Parson Looks At Labor" have not interested me much, but the look Mr. Cook takes at U.S. Steel in your issue of Dec. 28th, stirs me to say a few words in reply or rebuttal. Firstly, who is this pastor that takes this harsh look and what has been his training or experience that qualifies him as a critic? Has he ever been at the head of an industry, small or great and struggled to meet a pay roll week after week, with the demands of the workers for more, cropping up now and then, aided and abetted by the sage pronouncements of a fact finding board? I suspect the answer to that one is, "No."

I wonder if this reverend gentleman really knows where the excessive profits of this great corporation go? He rather intimates that a few of the higher-ups are pocketing most of the gravy. Does Mr. Cook have any idea how much of the net earnings go back into upkeep, plant equipment, etc.? Let me suggest to him that it takes a right smart use of real money to keep U.S. Steel well equipped with great machines, furnaces, etc., that are constantly wearing out.

Then he speaks of "stubborn resistance to worker and government demands" ("demands" is the right word). It seems to me that in the past 20 years since the late President Roosevelt took the reins, unions and government, usually working hand in hand, have gotten nearly all they demand, not asked for; under the prodigal hand of the present administration, it keeps on in the same way.

Mr. Cook had better take a look at capital and wealth and consider how many hundreds of millions of dollars have been given in the past 30 years by "the selfish few," as perhaps Mr. Truman might call them, for building and maintaining churches, schools, universities, hospitals, and missionary work at home and abroad, so that this land, even with U. S. Steel flourishing in our midst, is the envy of nearly every other country in the world.

And finally a $64 question, Mr. Cook: Do you think we should change our present form of government for one like England is enduring at the present time? Page New Zealand and Australia!

Roscoe T. Drew,
Lowell, Mass.

An Open Letter Concerning Our Foreign Policy

Mr. Thomas Stokes has been given two medals or highest honors as being one of the most sane and fair of our national columnists. We quote from his column of Dec. 23, 1949, in which he lauds General Romulo and Pandit Nehru of India, in regard to the contrast in relation to foreign policy.

"It is certainly a contrast with the fumbling and confusion of our side of the globe, the American-European community, which now finds itself bitterly divided and embroiled in the conflict between our nation and Russia.

"All we in this sphere, on either side, have been able to offer is to arm ourselves like rival bandits to protect ourselves from each other. That is the old way, which never has worked. It can only lead to conflict eventually. Meanwhile, it is draining away our resources that might so much better be used in other ways. And it is eating away at our fundamental liberties of which Western civilization has been justly proud. For liberty cannot exist in armed camps, and armed camps, in the end, can only mean war — and war such as the world never saw. These are truths demonstrated by history and experience."

To those chiefly responsible for the formation of our foreign policy in relation to the Atlantic Alliance and the Rearmament of United States and Western Europe on the ground that Russia is anti-Christian and anti-democratic and that no peaceful solution with her is possible, which attitude many thoughtful Americans believe emanate Wall Street and the Pentagon, we res fully submit the following questions:

1. If Russia is utterly intolerant and Christian, why are Protestant missions in land prospering, undisturbed; why are P estant missions in China remaining u turbed, and missionaries remaining t why is Protestant evangelism making progress in Eastern Germany, occupied the Soviets, than in Western Germany, a which are verified by the Protestant relig press?

2. Is the opposition of Russia prim to Christianity or to the branch of Ca icism, which for centuries co-operated the Czars in reducing 80 per cent of the ulation to the condition of serfs?

3. Have the people living in coun dominated by Catholicism made as n economic advance in the last 2,000 yea the people in Russia have made in the 30 years under the Soviet system?

4. What do you think about the ment made in the religious press by Mark Dawber, missionary authority, tha economic ethics of the Soviets are as C tian as those of British and American italism?

5. Which has waged the most war conquest during recent centuries, the sian or British Empires?

6. Has the policy of the Western and radio during recent years been to tivate understanding and friendship, c create suspicion, fear and hatred?

7. If our present administration is as interested in peace as in war, why is i pending $400 for re-armament for every it is expending on the United Nations. the face of this fact, how can our Pres assure our country today in the Stat Union Address: "We shall continue to our whole-hearted support to the United tions.")

8. If re-armament is the order of the and the only way to peace, why do they see that the U.N. has sufficient military p to enforce its decisions?

9. During the last four years, who made the most offers for conferences ing toward peace and dis-armament?

10. Are the recent changes in China ly the result of foreign conquest or int revolution?

11. Are the formulators of our fo policy asking the tax-payer for one dolla the promotion of peace for every ten d they are asking for preparation for wa

12. Have not the traditional relation tween the United States and Russia, for turies, been largely friendly, and are not more policies on which these cou agree than on which they disagree? why do you not stress these and sup the forces which are using the press an radio, which are largely under your co

(Continued on Page 23)

Thoughts About Juvenile Courts

WILLIAM HEALY

Vhat have been the accomplishments of our juvenile rts in these last 50 years? That seems a fair question. t there be apprehension that the question itself im- s criticism of the original idea underlying the first enile court law in 1899, certain historical facts should clear.

The records show that the splendid group of women o began years earlier to urge the framing and passage such a law expressed no conception that the social ills the handicaps and personal deviations of childhood l adolescence which make for the development of de- quent trends would be solved by the mere establish- nt of a new type of court. Nor, though recognizing l pointing out that youngsters under the prevailing pro- ures of jail incarcerations, criminal trials, and sentences penal institutions were being inducted into criminal eers, was there a semblance of a promise that the ad- ication of young offenders under the new law as ju- ile delinquents would speedily or in large numbers re- m them.

No, in the feeling behind the agitation for new proced- s, even the matter of how criminals were being made peared secondary to the oppressive knowledge that chil- n were not being treated with civilized fairness. Not fully responsible human beings in any adult sense, y often the victims of society's own failure to protect m from baleful influences, they were subjected to un- ory exhibitions of retributive punishment. Seemingly er long delay, as we look back upon much more than years of interest in penal reform, arose the urgent de- nd for justice for youth.

Principles Underlying First Juvenile Court Law

n 1898 the Chicago Bar Association, on the strength of ny reports and resolutions received, appointed a com- ttee of members and laymen to survey facts and con- ions and draft a state juvenile court law. One can im- ne what a great stimulus to the argument for better atment for delinquents came from the findings that the previous year no less than 575 juveniles charged h offenses had been held in the Cook County Jail and t every month about 100 boys had been sentenced to House of Correction, the city prison.

The law as drafted was readily passed by the Legisla- e and became effective July 1, 1899. To be sure, some visions had been made in other states, as in Massa- usetts, to deal with young offenders apart from the ular trials in adult criminal courts, but this Illinois was the first explicitly to affirm that the case of a enile was to be heard under chancery practice. Then, found to be a violator of law, the juvenile was not to convicted, but rather adjudged a delinquent and there- on became a ward of the state to the extent that the urt could prescribe treatment and duration of treatment him.

On more than one occasion, strange as it may seem, the constitutionality of this law was assailed as not being in accord with the legal provisions of the criminal code. These were critical times for the court but the legislative mandate creating it was upheld by the Supreme Court of Illinois. Everyone except those few who perhaps in some measure held to the ancient concept of the *lex talionis* acknowledged the more civilized fairness of the new law. This was amply proved by the rapidity with which similar laws were enacted in other states and other countries.

The Juvenile Court Judge

It was early discerned that it was possible to overemphasize the value of the machinery, as it were, of the juvenile court. The eminent jurist, Julian W. Mack, in an eloquent address at the twenty-fifth anniversary of the Chicago court spoke of this and added that we may think that because this finer conception of dealing with young offenders is provided for by the law that everything connected with it must in practice be equally fine. People are inclined to believe "that every judge of the juvenile court must necessarily be a fine fellow, filled with the wisdom of the ages, capable of dealing with all the children who come before him." Incidentally, I am sure that Judge Mack, who himself did much for the court and sometimes sat on the bench, would have insisted that his legal training and experience had not fitted him to be a successful juvenile court judge. The enacted law definitely stated that the treatment of delinquent wards of the state "shall approximate as nearly as may be that which should be given by its parents." *Should* be given: from such an idea came the phrase *in loco parentis* and the stipulation that the court shall act as a wise parent.

Soon the question of personality qualifications for a judge of the juvenile court came to the fore, as it has since with many a juvenile court committee throughout the country, with, of course, never a possibility of exactly defining the proportionate desirable blending of sympathy, firmness, intelligence, and familiarity with modern knowledge of the bases of human behavior. Parenthetically, it may be interesting to note that one of the questions frequently brought up is whether the man under consideration has children; for if not, it is argued, what does he know about children? However, by this time we have learned that an unusual proportion of juvenile court judges, proved able and devoted, have been childless or even unmarried, and the psychology of this is rather obvious.

I have had the opportunity of observing the work of many judges throughout the country and a few abroad, sometimes sitting on the bench with them. But this latter afforded little or nothing of value to the court any more than did the largely footless hours when by request during three years I sat as "friend to the court" in Chicago — mainly footless hours except when the offender before us had been studied in the clinic. Magic is nowhere

produced by the juxtaposition of a psychiatrist and a judge. One everywhere found that judges, just the same as the rest of us, hold on to some perhaps minor preconceptions and prejudices, but in general most to be noted over the years has been the steady growth of appreciation of the values of scientifically conducted studies of young offenders.

But appreciation really began as early as 1912 or so, when certain forward-looking judges came to see for themselves what such studies brought out. What they absorbed showed in their future court work — Edward Foote Waite of Minneapolis; Charles W. Hoffman of Cincinnati, who came before he took his seat on the bench; Frater of Seattle who went away saying, "hereafter no prescription of treatment without prior diagnosis" and who quickly established a definitive Department of Diagnosis in his court; and Harvey Humphrey Baker of Boston whose visits led later to the founding of the Judge Baker Guidance Center.

By now the demand for such studies of young offenders has grown beyond the present possibility of fulfillment.

Many times during 40 years of contact with juvenile courts I have commented on the absence in these courts of scientific or business-like evaluations of the results of decrees from the bench for some general or specific treatment of an offender. Occasionally figures on recidivism are gathered, but without attempt at interpretations. What enterprise in industry, science, or business would continue a project aimed at some goal without correlating results with methods used and with discoverable blockings of the project? A physician, like a judge, prescribes treatment, but should we not consider him a weak member of his profession if he failed to ascertain whether it proved to be the right remedy; if the patient was not improved was the treatment competently carried out, or what otherwise militated against cure.

Failures with offenders do not reflect on the aims of the court, but one may fairly ask if it is not the court's responsibility to undertake researches to show — and sometimes to make public — what factors make for favorable outcomes and, more particularly, what blocks successful treatment of its wards. With information obtained by a well-trained probation officer and the data from study of the delinquent available, commonly recognized inimical conditions and circumstances may be more or less clear.

But what about the standards of the social group to which the young offender belongs, social and ethical attitudes in thinking and acting, which are readily sensed by him? Some sociologists are making much of this nowadays as a usually uninvestigated powerful influence which very considerably determines behavior tendencies. Delinquency, they say, is a learned type of behavior, learned in association with those who define such behavior favorably and largely in isolation from those w define it unfavorably. By using a little imaginatio will be seen that this theory of causation has wide ra fications and can be of importance for research.

Among subjects for investigation may be the eff upon the attitudes of youngsters of police methods handling cases. And there is the perennial topic of w detention among other offenders, even in a physic well-equipped detention home, does to a delinquent. T what are the weaknesses of the court's own impleme tion for treatment? Finally, in these short suggesti arising from experience, I ask: Is it not the court's b ness to make it clear to itself, and perhaps to the pub unfitnesses and possibly positively deleterious influe of the regime of any institution to which the court ha commit young offenders? If it is the court's genuine to do the best for those whom it takes in charge, a lo research is indicated.

My colleague, Dr. Bronner, felt so strongly the lack information about even the bare facts of outcomes in the early twenties we directed a research into the a careers of cases studied at least se years earlier for the court in Chic (Again this was under a grant f Mrs. W. F. Dummer who finar the first five years of our clinical search.) There were appalling f ings: For example, of 470 trace boys 13 had committed 14 homici 157, practically all committed ea to juvenile correctional instituti were or had been in adult penal i tutions. These findings were p lished together with much other vealing material drawn from our studies.* It made a sizeable volu and perhaps included too much or not deal with the facts in pop form; anyhow it did not attract m attention and, so far as we know, had no influenc modifying procedures or methods of treatment.

The Gluecks' later compilation of data ** from studies for the Boston court worthily received wide c ment, particularly in connection with their published low-up of these cases. How much influence for the g these studies have had is hard to say.

It was once suggested to me by a man prominen social work, with opinions of his own on the subject, I with data in hand should loudly proclaim that juve courts are failures. Of course I was quite unwilling; sides the record of successes there are to be recognized tain achievements of the court that cannot be measure terms of statistics. When Grace Abbott, former hea the United States Children's Bureau, published ***

"It is often said that the Bible speaks for itself and that any man can read and understand it without outside help. There is truth in that, but it is also true that we can gain help from others. Books about the Bible should never take the place of the Bible itself."

* * * *

"Our Faith in the Bible — The Advance for Christ and His Church"

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* *Delinquents and Criminals: Their Making and Unm ing.* New York: Macmillan Company, 1926.

** Sheldon and Eleanor Glueck, *One Thousand Juve Delinquents.* Cambridge: Harvard University Press, 1

*** *The Survey,* May, 1936.

icism of juvenile courts and offered her plan that er social agencies acting in conjunction with neighbor- d councils should be developed to undertake the treat- nt of juvenile delinquents, I again disagreed in spite seeing something of the sort very effectively at work Denmark. Until we progress much more in our cul- al attitudes we need the strength of the law and of court, with all its shortcomings, behind us in our rts to deal effectively with juvenile delinquents.

Occasionally the value of juvenile courts is challenged ause there is no evidence that delinquency has de- ased since they were established. In answer to this ay be said that no statistics are available showing that inquency in proportion to the growth of population is is not diminishing, though we must grant that it re- ins a major problem. Then along the same line is argument that in family life and under the law the ndonment of dire punishment for delinquency has us to reap the rewards of softness. Again, such an nion lacks validity because it has no body of facts to pport it.

The juvenile court can only very indirectly be held at responsible for the continued occurrence of delin- ency as a phenomenon. One can only say that it is in osition to know or to learn about the environmental tings that tend to engender delinquent behavior and t it might well be considered the court's duty to in- gurate measures that would stir public sentiment, offi- l action, and social agency endeavors to improve condi- ns and neighborhood attitudes in delinquency breed- areas. The point that there are such areas was made th clarity by a boy sent by the court to our clinic: "You n't do anything for me, doctor, and the court can't. ould you be the yellow kid of our street when the gang ls, 'Come on, let's get some dough?' I'll betcha in a ple of months I'll be in court again." And he was.

The juvenile court is here to stay; it is a public social ency that has hardly begun to embrace its opportunities even realize its possibilities for being a great social ce in the American scene. In places where the court s developed into a family consultation center, or has ned its detention facilities into an institution for clin- l study and treatment, or where modernly trained per- nnel are enlisted in probation service and utilized in- vations of proved worth, or in places where, for therapy well as diagnosis, the court functions in close co-opera- n with the clinic, distinct advances have been made. But I would insist that attempted treatment of the de- quent, commonly conceived to be the purpose for hich the court exists, consists only too often of disjointed orts. There is immense need for outreaching, better d closer co-operations and co-ordinations. The ordinary rking relations between those who have studied the se, those who undertake treatment either with the de- quent on probation or under the charge of a social ency, and officials of a correctional school, are so meager t they represent the antithesis of well-ordered scientific egration of effort. Perhaps it cannot be otherwise ex- t under the auspices of an established authority which all conduct all steps and features of the study and treat- ment of the young individual who as a delinquent is a ward of the state.

The great achievement of the juvenile court so far has been, to my mind, the founding of a social institution which respects the dignity and potentialities of children and adolescents. Its concern for their welfare has gained for it the admiration and affection of our public. Best of all, from the standpoint of progress in civilization, it represents justice for youth. — *Reprinted from "Federal Probation."*

Anywhere — If Forward

E. HAROLD MOHN

At the end of a football quarter there is little time even for a breather. Only time enough to look over the field, measure distances, and decide strategy.

At the end of the first full year of effort — one-fourth of a quadrennium — we are on that spot in The Advance. In the short breathing space between Christmas and New Year three facts stand out in bold relief. At this point we look at the goal, measure the distance covered and yet to go, and realize there is just one strategy in all of it — *Advance!* David Livingstone in Africa cried out, "Anywhere, just so it is *forward.*" That is our word too.

How about our "Faith" booklets? They are in the third month — "Our Faith in the Bible." More than a half million sets have been shipped to churches. Are they read faithfully?

Guides for a careful study of "Our Faith" are available. They were prepared by devout minds bringing to light the best things in these eight booklets. Have you inquired about the *Guides?* Each pastor was sent a free copy. Ask him about them and order from The Advance Office or the branch of the Methodist Publishing House serving you.

Nearly three million brochures have been given away. Their stories leap at us from the printed page.

These are the *Advance Specials Booklets* that describe the fields ripe for harvest and chosen for cultivation by annual conferences. Have you read your brochure? Your pastor may have explained its contents and message. It is our hope that every church will "look at these fields" and respond eagerly to the opportunities for sharing.

March is *the month,* the month of dedication and prayer. Last year 60 per cent of our churches made careful preparation, moved forward, and achieved results that astonished everyone.

But this year we anticipate full participation, co-operation and realization of the high rewards that come to all churches that observe the *Week of Dedication,* March 5 to 12.

Packets of supplies will be sent to all pastors before the end of this month (January). Each pastor may requisition materials according to the needs of his congregation or parish. Last year 12,000 charges did so. There are abundant evidences that the Week of Dedication observance has become fixed in our Methodist calendar, that the idea is spreading through the church, and that most of the churches will participate this year.

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Segregation On The Defensive

The Secretary of the Army, Mr. Gordon Gray, has issued a directive which says that hereafter all soldiers are to be considered "on the basis of skills and qualifications." The color of the soldier is no longer to have any bearing on the decision.

If America must turn to the army instead of the church for such leadership in ending its most bitter disease, then we have indeed reached an amazing day! The army directive goes to the very heart of the discrimination problem by making it unmistakably clear that it is ability that counts, and not the color of a man's skin.

This is the principle involved in the fight for a national fair employment practices act. The common slogan in opposition to FEPC has always been, "It's forcing us to hire people we don't want;" but such is not the case. FEPC means that a person shall have the right to be judged on the basis of his ability: he is not to be hired because he is a Negro, a Jew, or a Roman Catholic, or a Jehovah's Witness — he is to be hired because of his ability to do the job.

When Christians begin to recognize this practical approach to the problem of racism and discrimination, they will be able to make a united attack. Our easy sanctioning of unfair race relations is a cu upon our house and we can and must remove it! the army can do it purely on the grounds of efficien why can't the church?

Success Is So Encouraging

It has been with considerable satisfaction that have noted the slow, but steady increase in subscr tions to ZIONS HERALD. Tom Smith, our field rep sentative, reports that two large New England chur es have been the most recent to join the march ZIONS HERALD clubs: Trinity Church, Springfie Mass., and Centre Church, Malden, Mass. Last we we reported other clubs.

Frankly, we believe that a ZIONS HERALD club d more for a church than provide subscriptions a considerable financial saving to the individual s scriber; we believe that these ZIONS HERALD read will contribute much more active churchmansh because they will be informed churchmen. It easier, for example, for a minister to get support the world program of the church if the members his church have a background of interest and und standing; it is more challenging to a pastor when speaks of the workings of the Christian ethic in c rent affairs, if a large number of people in his c gregation have a background of information fr the reading of a weekly journal of religious news a opinion.

In addition to this, our periodic opinion surv are being sent to ZIONS HERALD clubs because we lieve that these readers have a large reservoir factual material upon which they can base their plies. We say "thank you" to the churches that h secured ZIONS HERALD clubs, and we say "Is there other?" to churches that have not yet made an tempt to introduce this paper into the reading hal of their members.

Dear Mr. Truman

Our attention has been called to the resignat of Myron C. Taylor from his post as the Preside personal representative to the Roman Catholic Po It has been said in many quarters that this has b a good relation because the Vatican has been a k of clearing house for information concerning the ropean situation. Mr. Taylor is quoted as hav said, "The mission arose because of the war and the vital interests in the re-establishment, when h tilities ended, of world peace on a surer foundatio

In view of continued protests from practically

the Protestant bodies, as well as a large number of wish bodies, surely it is clear that we do not favor : continuance of the Vatican mission. While it is e that the appointment has never been recognized this country as one of regular diplomatic stand-, the Vatican, as well as the rest of the world, arly regards it to be a complete ambassadorial re-ionship.

We do not believe that the relationship should be ntinued because it constitutes a church and state ationship. At diplomatic receptions and in the gular routine of work, the continuation of this icial liaison indicates American deference to Ro-an Catholic temporal power. If we encourage the tican's insistence on being a state, we will have pardized religious freedom for all others who be-ve that religion is solely a spiritual matter. The body history of what happened under the "Holy npire" provides sufficient evidence to prove that nen a church becomes a temporal power, that urch ceases to be a spiritual power for good.

Now that Mr. Taylor has resigned, the simple and ost efficient thing to do is to make no further ap-intment to continue this work. The deep-rooted dition of separation of church and state has made possible for America to keep religious freedom; we n help the world by seeing to it that in our inter-tional policies we reflect that freedom.

Two Bigs For Boston

Last week saw the conclusion of what the papers lled "Boston's Biggest Revival," and two days later e had "Boston's Biggest Robbery." In the first case was reported that 105,000 persons attended an eight-y revival held by the Youth for Christ leader, Billy raham, and there were 3,000 conversions as a result the effort. In the second case, nine bandits held a local armored car outfit and took a million and half dollars, producing one of the most baffling imes the FBI and local police have ever had to solve. is interesting to note that 3,000 police and FBI men e reported to be on the search for the bandits — e same number as the converts reported by Billy raham.

Now of course there is no relation between these o events: it is a coincidence that the two events ould have taken place in the same week. A crime ave of frightening proportions is sweeping the na-on; is there a spiritual power at work to overcome ? The Billy Graham outfit says that it has started revival fire on both coasts of the nation: 250,000 people heard Billy Graham in Los Angeles, and 105,-000 heard him in Boston. Billy Graham is the stem-winder, hell-fire, brimstone, and Book of Revelation kind of preacher. He makes great capital of informal-ity, loud neckties, literal interpretations of the Bible, descriptions of hell, dimensions of heaven, Jonathan Edwards' procedure of dangling the sinners over the pits of hell, and a host of other well-known platform evangelism practices. His sincerity is obvious, and the company of people he has working with him are literally "bubbling over with the spirit."

The churchman who looks objectively at these "two bigs for Boston" finds himself searching deeply for an answer that will have permanent effects. Cer-tainly we need arousement; certainly we need spirit and a united effort to save mankind from self-destruc-tion. If our churches are so cold and dull and unin-spirational that people must turn to Billy Graham for spiritual food, then mayhaps we have some home-work to do. It may well be that some simple brush-ing up on a few matters of public relations would help us face the menace of the day.

More basic, however, in this calm after the rush and glamor of what happened here last week, is the realization that many of our churches need to face up to the question, "What are we here for?" If we are following a pattern of introversion, rather than the policy of outreach, then let us be honest enough to make an about face!

Those of us who believe that religion must be an experience should re-examine our strategy. One of our ministers who serves as a chaplain in a mental institution tells of a time when he was preaching and a mental patient called out to him, "That's very well, chaplain, but how do you do it?" It would be well if some of us would be as demanding as the mental patient in our insistence upon religion that is related to life. Of course we can "warm up our churches," and we can do more than that: we can warm the hearts of mankind so that they will breathe good-ness and mercy and justice into all that they do. What's more, we can bring the un-churched people into our churches if we can demonstrate one good reason why they should come in. If we are dealing in essentials and not in unrelated curiosities we can draw all men unto Him. We believe that this has something to say to criminals, autocratic labor lead-ers, dictatorial industrialists, the weak, the strong, the lonely, the happy, the unhappy — everywhere and anywhere!

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For February 5th.

Topics copyrighted by the International Council of Religious Education.

WHY SUPPORT CHRISTIAN MISSIONARIES?

ACTS 11: 19-26; 13: 1-3.

From a Jewish Sect to A World Religion

Jesus left in a small Roman province a handfull of followers who had heard his message, observed his way of life, and took up the torch he handed them when he was crucified. It was a group of friends and neighbors who had accepted Jesus as their Lord and Leader.

The group of disciples was distinctly Jewish and it was recorded in the book of Acts that "they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, *preaching the word to none but unto the Jews only.*" The Christian Church was fast becoming just another Jewish sect. It was made up largely of Jews who regarded Jesus as more than a prophet and who accepted him as Lord.

At this point there occurred one of the most significant events in all the history of the early church of Christ. In these few words it was recorded by Luke in the eleventh chapter of Acts: — "And some of them were men of Cyprus, and Cyrene, which, when they came to Antioch, spake unto the Grecians, *preaching the Lord Jesus.* When the Grecians accepted Jesus as their Lord there was born a new religion into human society. Christianity was then transformed into a world religion.

It is not surprising that it was recorded at this time that under the teaching and leadership of Paul and Barnabas, "the disciples were called Christians first in Antioch." It is easy to overlook and underestimate the importance of this mighty event in early Christianity.

Missionary Teachers

When Paul and Barnabas were preaching as missionaries of Christ at Antioch their work was described by Luke in these words: — "And it came to pass, that a whole year they assembled themselves with the church, and taught much people."

It was necessary to teach people the message of the Christian Gospel before any church could be organized or real converts made. No wonder Paul and Barnabas had to teach for an entire year before the disciples could be called Christians. We have usually reversed the process and have accepted members into the church who have shaken some preacher's hand or held up a hand in a revival meeting when heads were bowed and voices stilled. We need to get it straight from the word of God and the example of the early evangelists that either before or soon after one *accepts Christ* someone has to teach the convert the meaning of the Christian Gospel.

After centuries of Methodist activity and long since we have known the necessity for teaching ministers and evangelists and missionaries who "teach much people," we are awakening to an effort to educate Methodists in the f of the church and of the gospel of Jesus. We are r making a belated effort to take up the slack and creat reasonable belief and a definite background for the f that lieth in us.

The little booklets which state the Methodist faith do much, but not enough to ground the people in Christian faith. There is still the vast body of faith knowledge which many Christian leaders have l known but few members have accepted. This accou for the cries of pain which go up from the Metho hosts when raw, naked, rugged facts about the Chris faith and its Gospel as recorded in the Bible are sta We are a long way from a working and a reasonable f after some million booklets have been printed and spar scattered. We sorely need a revival of teaching the w of truth and the groundwork of the Christian faith.

Separated Men

When the early Christians asked that Paul and B abas be separated for the work of evangelism or miss ary effort a long step forward was taken. These r were set apart and a call was given them to do a spe and definite work as missionaries of the gospel.

We have come into a period wherein the work of ev gelism has been regarded as something over and above work of Christians, either ministers or laymen. It is that some have special aptitude for certain aspects evangelism. There are some who have the someth which many people desire in an evangelist. It may good looks or an eagle eye or a ready wit or even manner and bearing of an actor which people desire evangelists who will bring glad tidings or good news

The hard facts in the case are that the work of teaching ministry which is so sorely needed can be d by people who lack many of the traits so often found evangelists. They are the people who bear the bur in the heat of the day. They go far hence to hazard mission stations to face Communists in China, Korea, the far places of the earth with "strange names." S remain at home among "the dear people of my h town" and explain why they are not on some far fl battle ground of the Christian faith. It takes courag bring new and often unwelcome truth to some hard-s group bent upon maintaining the *status quo* at the pense of the gospel which is in its very nature progress

When one of the real *separated men* gets into ac something gives. They are not to be denied and have not left a lot of worldly pursuits behind just t one among many other good but inactive Christians. church comes up now and then with a Wesley, a Schv zer, a Stanley Jones or an obscure member of a ren official board who keeps the wolves off some prea who says — "You have heard it said of old, but I unto you." Paul and Barnabas are sorely needed in Methodist connection.

URBANA — 1949

JOHN AMBLER

For the first time in my life I was able to sing 'In rist there is no East or West' and realize how wonderly true it was." That was the way one New England lege girl expressed what the high point of the Fourth tional Methodist Student Conference, held the final ek of 1949 at the University of Illinois, had meant to .

We were heading back to New England, carrying with from Urbana, memories of the greatest student conferce the Methodist Church has ever held. Over twentyee hundred Methodist college students, from all secns of the country, representing 120 Wesley Foundations l Wesley Clubs, had gathered together to discuss "The ristian Use of Power In A Secular World." We had rd many outstanding speakers discuss this theme in its aspects: Dr. Harry Rudin of Yale gave a brilliant lysis of the struggle for power supremacy in the 20th tury; Bishop Hazen Werner spoke quite dynamically the power of the individual personality; Walter White wed through his personal experiences in a recent tour world capitals, the power of American civil rights situans in the struggle of democracy vs. communism.

Chancellor Robert Hutchins of the University of Chigo told us that the only defense against the atomic bomb s to be someplace else when it went off. Most of us sat silence as he went on in a coldly logical manner to monstrate that with super-bombs devastating an area five hundred square miles or more it would be physicalimpossible to get anywhere else soon enough to escape struction.

In Fellowship Groups of twelve or fifteen students, each th an adult advisor, we were able to exchange ideas th other young people with widely different backunds, from states that many of us had never seen. My llowship Group, for instance, contained students from lifornia, Georgia, New Jersey, Texas, Kansas, Virginia, isconsin, Missouri, Pennsylvania, Arkansas, Oklahoma, d Massachusetts. Thus in discussing many matters we d the advantage of hearing viewpoints and ideas reflectg areas and backgrounds not usually represented in our n college classes and seminars.

This was quite true of the civil rights question. "Have u ever seen a flaming cross standing on a hillside?" a orgia boy asked me. "Boy, I have, and I was scared. at's one night I was glad I was white!" Most of the rthern students had assumed it was high time Truan's civil rights program was put into effect. Southern dents, however, were able to tell us of aspects of the oblem of which we had never before heard. We looked civil rights with a new viewpoint and with new ideas.

We delved into the question of why our church stood ainst liquor, trying to discover what the real arguments ainst alcohol were. The question never received a cometely satisfying answer, for most of us didn't know too uch about liquor, but a viewpoint which we had preously accepted with blind faith was now examined in a thoughtful, thoroughgoing manner. Thus many of the Fellowship Groups put our attitudes and beliefs under stern investigation, and I believe most of us came out of the test stronger in our faith than before.

In sub-conference groups of 250 students each, we were able to discuss themes which the platform speakers had presented to us each day; to analyze them and to try to see how such ideas applied to us as individual Christian students. Moreover, the "sub-cons" gave us a chance to discuss our own colleges, our own church, to discover just what powers each was wielding in our lives and in the life of our nation. It was with a great feeling of inspiration that I sat one day and heard a discussion on the place of the Central Jurisdiction in The Methodist Church. The sub-con had invited the pastor of a large Negro Methodist Church in Chicago and a National Student Secretary from the Board of Missions to come in as resource leaders, and these advisors were able to assist a great deal. But the inspiring thing about this discussion was the thoughtful method by which 250 young Methodist students came to the conclusion that the existence of a Central Jurisdiction in The Methodist Church was an absolute contradiction of the teaching of Jesus, and then saw fit not to pass a resolution and drop the matter, but to resolve as individuals to find out what the situation was in their own home towns and to pledge themselves to bringing action in the General Conference of 1952.

"If we were in the General Conference, we know what we'd do," said one boy from the Midwest, "but we won't get there for a few years yet. But how about letting the older folks know that we have definite ideas about this business of a Central Jurisdiction anyway!"

"I've been to a good many conferences," someone remarked, "but I've never seen one where a group of people realized so greatly what a state the world was in, *and were so eager to find out what they could do about it.*" That was the attitude of most everyone at the Urbana Conference. Wherever one turned — fellowship groups, sub-cons, interest groups — there was displayed this spirit of wanting to right what was wrong in the world. It was not a spirit made up merely of words, but one displayed in concrete action.

A group from Harvard brought up in each of the subcons "Project F" — food for thought; a plan of the United Nations Food and Agricultural Organization to make U. S. food surpluses now spoiling in storage available to the world's hungry at a price their governments can afford to pay. This group mimeographed a great quantity of resource material on the project and within a day all had been taken. Delegates began talking about "Project F" and before the conference had closed, many were already writing to senators and representatives about bringing the matter before Congress during the current session. In Methodist youth groups and on campuses throughout this country, young people are this week hearing what they can do about "Project F." Thus the spirit

of Urbana takes bodily form in every home community.

There seemed to me to be a greater realization by individuals than ever before of the power which we as Christian youth possess. One certainly felt that power in living form as 2300 Christian youth stood to sing the great hymns of our church during the all-conference sessions. It was evident in the earnest discussion of ideas which could be taken back to local groups within our New England Methodist Student Movement. Those of the Northeastern area felt this mutual strength manifested in yet another manner. Informed that a Syracuse student had been taken to an Urbana hospital with tonsillitis, they passed a hat and within ten minutes collected sixty dollars for his expenses.

What most of us felt, however, and the significant thing which we received from the Urbana conference, was perhaps best summarized by the single sentence of the New England girl with whom I had talked. She had in mind the evening program in which we heard speakers on the world mission of the church. We sang the closing hymn and down the aisles came the foreign students attending the conference, each dressed in his national costume. Th marched onto the stage, and as they stood before the hu cross symbolized there as the center of the universe, hu dreds of Christian youth joined in singing "In Christ th is no East or West." Before us at that moment stood living expression of the world mission of the chur Truly it was a time for those words to come alive, there was not one heart in that auditorium which did feel the power and the strength that could come from group of young people consecrated to Jesus Christ. I lieve there was not one mind that did not then realize t with such a power — such a living consecration — world can be preserved from destruction. As we sang words of that great hymn we were able to look about a see Southerners, Northerners, white students, colored s dents, American students, foreign students. Knowing t the lives of all of us, no matter what our nation, language, our color, were dedicated to Christ and to I Kingdom, we felt His figure embrace us all, and we re izer anew — more powerfully than ever before — t truly *in Christ* there is no East or West.

The Barrier To Church Union

DAVID HAROLD HICKEY

Dr. E. Stanley Jones, in an address before the students of Boston University a few weeks ago, stated that one of the encouraging signs of our time is the trend toward ecumenicity. That there has been a movement toward church union during the last quarter of a century or more is apparent to all. From the smaller church federation of other days it continued on to the Federal Council of Churches of Christ in America and within recent months to its full culmination in the World Council of Churches.

All this, however, is unity at the top. Dr. Jones has given much of his time to the promotion of federal union of churches much after the plan of our federal government. That the plan has merit no one can deny. But to be really effective, church union must begin and operate on the local or parish level. Unity at the top, with all the good that may be accomplished in promoting better understanding and closer co-operation among denominations will not prevent over-lapping with its resultant waste of effort in countless communities in America.

During the past few decades many successful programs of church federation have been successfully carried out in small towns and rural communities. These villages had three or four churches of various denominations when they could not decently support one. They have merged their forces using one building for worship, another for recreational purposes and in some cases, selling a third. These federations are too well known to require any detailed description. One minister has been employed at a fair salary where formerly three or four struggled in penury. The position of the pastor has been enhanced by the fact that he has the sole direction of the religious life of the community.

One naturally wonders how all this has come about. Here we have unity on the parish level. While the several churches have maintained their denominational identity, they are, to all intent and purpose, one organizati Why is it that this program of united effort that has fu tioned so successfully in rural sections has not b adopted in our towns and cities? While much of t unity among churches in rural sections has been due t growing understanding between denominations foste by unity at the top, the fact remains that this was not basic cause of such federations. They have, for the m part, been brought about by economic necessity. Th new federated churches could no longer afford to pa full time minister. With the growing shortage of past the majority of young men refused to accept the pastor of a church in an over-churched community. Faced w the dire necessity of existence these churches were for to come together under one roof and content themsel with one pastor where formerly there had been three four in the community. Now that the plan has worl so successfully the majority of these churches would pr ably not return to the former regime were such a th possible.

In view of all that has been accomplished thro church federation, one is inclined to wonder why a sim program has not been inaugurated in our towns and ci In the majority of these towns we find the same wast over-lapping of church activity that once prevailed in villages. Dean Willard Sperry of the Harvard Divi School quotes one of his clerical friends as saying, "T trouble is not that many churches are dying; the trou is that too many refuse to die." To this may be added t far too many denominations, through their mission boards, refuse to let them die. Concrete cases are m convincing than general statements. There is one chu of a denomination other than Methodist in a suburb Boston that has had three pastors in a little over th years. The last full time pastor was obliged to supplem

salary by driving a bus, clerking in stores in the liday season, and teaching in the day schools as a sub-ute teacher. This church has no parsonage and is lo-ed near other strong churches. It has no definite par- and yet it received more than a thousand dollars a year m its denominational missionary board for current ex-nses. On one street in the same town over a distance of mile or more there are six Protestant churches. These churches represent three denominations. Three are ethodist, two are Congregational and one is Baptist. It safe to assume that at least two of this number receive l from outside sources, otherwise they would be obliged close through economic necessity.

A half a century ago, The Methodist Church under the gan of building a church a day, organized many so-ties in communities that were already over-churched. was believed that Methodism had something to offer at other denominations did not possess. However, when ese churches were established they were required to pay eir own way. Methodism did not have missionary funds dispense with a lavish hand as did other denomina-ns. If one of our churches could not command suf-ient support from the parish to carry on its work, it on ceased to exist. It was ever a case of sink or swim. t in many cases the entire time has been spent in merely eping afloat. That in itself was considered something an achievement.

In one town in the Boston Area which has a popula-n of little less than one hundred thousand there are Methodist churches. Some years ago the Methodist eachers of the town presented a plan of merging some these churches so that there would be six churches in-ead of ten. The bishop of the area admitted that there as wisdom in such a proposal but pointed out that it ould leave four preachers without churches. When ked if churches should be kept open for the sole pur-se of providing a place for a minister, he admitted that at had a great deal to do with it. It was then suggested at the conference refuse to admit any more candidates ntil the four vacancies would finally be absorbed through ath and retirement, but this was regarded as to drastic d nothing came of it.

With the successful Centenary campaign of thirty years o and the Crusade for Christ following World War , The Methodist Church has come into the possession of rge sums of money for missionary enterprise. Having illions at her disposal, the church has adopted a sys-m of paternalism that is so vigorously condemned in deral government. Many prudent people view with arm the policy of subsidies to various industries to main-in price level and the taking over of social agencies by e government that lawfully belong to private enter-rise.

Everybody knows that increased cost comes upon the xpayer and wonders how long he can meet the constant ressure upon his income. In addition to the financial urden, individual initiative and enterprise is destroyed y a government that thinks and acts for everyone. The hurch is in danger of playing the same role of big hearted enefactor. But everyone knows that the strain comes upon borderline churches already loaded down with overhead taxation. The pastor is urged to present the challenge of sacrificial giving to his people. He does present it and the people, in the majority of cases, respond to such an appeal. But the amounts subscribed should go to those needy fields which cannot exist without outside help. We are willing to assist our neighbor in his dire need, but if we find that this neighbor so helped is spending the money we contributed for luxuries which we cannot afford, we lose our enthusiasm.

Any church has a right to have cathedral structure and expansive recreational facilities if it so desires. But having erected such a structure it cannot in all fairness expect help from funds contributed by churches that cannot afford such ornate buildings. It appears obvious that any church that has been established in a community for twenty-five years or more should have made sufficient impact and elicited support from the people to build a parsonage and employ a full time pastor.

It is worse than extravagant to contribute World Service funds for such items as building improvements and parsonages for churches whose future in a community is somewhat dubious. Many of our strong churches are falling into a state of disrepair. Many are weather-beaten and need painting on the exterior while within the sanctuary there are worn and faded carpets. All this is due to the fact that these churches cannot contribute to World Service and overhead administrative expense and at the same time keep their building in a desirable state of repair. To their lasting honor they choose the former. The money thus contributed should be safely guarded and not expended in fields where there is, at best, a dubious future. To ignore this is to be guilty of the same folly of other denominations where money is contributed to churches that cannot stand upon their own feet and pay their way. Were these contributions withdrawn by all denominations then the same economic necessity that has forced the churches together in rural sections would operate in the cities and towns. All this would make possible an enlarged program by one or two churches for the entire community.

In these days of ministerial shortages we must present a real challenge to young men whom we seek to recruit for Christian service. Ministry in an over-churched community will not suffice for those who desire to serve their generation. Such a merger of struggling churches would release men for more needy fields. It would strengthen the cause of Christianity in every community and enable the church to present a solid front against the foes of materialism and godlessness. While we rejoice in the unity of spirit among various Christian denominations which is manifested in these alliances for mutual understanding and good will, we look forward to the time when there will not only be unity of spirit and effort at the top level of Christian endeavor but upon the lower levels where the people live, work and support the upper organizations and where they should, of all places, unite in a common effort to create a better social order which Josiah Royce used to refer to as the Beloved Community, the goal of all Christian effort.

POLIO: 1949

(See Cover Photo)

The virus responsible for poliomyelitis or infantile paralysis is one of the smallest bodies causing disease in human beings. And yet, against this tiny virus, the American people have massed the largest attack ever leveled against a single disease. They have created the annual March of Dimes, next scheduled for Jan. 16-31, 1950, which supports the work of the National Foundation for Infantile Paralysis.

Approaching a new decade, we can look back on a ten-year period in which polio made steady, sweeping gains in this country. In terms of polio cases the year 1949 was the worst in the nation's history, the disease striking in virtually every geographical section.

To the families of thousands who were stricken there was one single bright spot during otherwise dark hours. It existed in the form of 2,800 local chapters of the National Foundation, each with a treasury resulting from previous March of Dimes campaigns. Behind each chapter stood the National Foundation's Epidemic Aid Fund, to be called upon if the local treasury ran dry.

It was reassuring to know that medical care was available to all those who needed it, even if full costs could not be borne. But there were more costs in 1949 than in any other year. Despite the most successful March of Dimes drive earlier that year the National Foundation in 1949 was forced to conduct an emergency appeal for the first time in its history.

Basil O'Connor, president of the National Foundation, explained that this appeal was for stop-gap aid to carry the patient-care program through to the end of December. The epidemic reached the proportions of over 3,400 cases in one week, with the drain on chapter treasuries constantly increasing.

At the height of the epidemic, Foundation chapters were spending $100,000 every 24 hours, Mr. O'Connor said. The cost for polio patient care in 1949 was soaring to an all-time record — $31,000,000.

"Now we are faced with the need of preparing for 1950," the polio pioneer continued. "We know in advance that we are going to have huge expenses in 1950, even if we do not have a great number of new cases. We must prepare financially to the utmost of our ability.

"It cost $5,000,000 in 1949 to pay for patients stricken in 1948 who were still under care. We estimate it will take at least $7,500,000 to pay for 1949 carry-over cases in 1950.

"And we do not know at this point whether the widespread incidence of 1949 was the beginning of a new pattern of increasing numbers of cases in this country. We must contemplate the necessity of caring for many patients if the upsurge continues."

Half the money contributed each year remains with local chapters of the Foundation to pay for that part of medical care individual families cannot afford. The other 50 per cent is sent to national headquarters for research, education of professional personnel and epidemic aid to chapters.

It was the epidemic aid fund that was virtually wi out in 1949. As chapter treasuries became exhausted, c for more money poured into national headquarters in N York City. Almost as fast as emergency drive contri tions arrived, they went out to help pay for patients hospitals.

At the same time — in 44 of the country's leading u versities and laboratories — top scientific minds were tacking the problem of controlling the polio virus. Ma of Dimes money had launched the widest research p gram ever concerned with a single disease.

Dr. Harry M. Weaver, National Foundation resea director, reported gains in this field were "very reass ing," but warned that progress is an expensive matter.

"We know now that we are on the right trail," he s "Nothing must prevent us from following it as rapi as possible."

Despite the large sums needed to pay for medical c for the great number of patients whose families can meet these costs unaided, sufficient sums must conti to be allocated to the search for a solution, Dr. Wea said, for research offers hope for the ultimate answer: c trol of the disease. The research program has cost alm $11,000,000 in the past 12 years.

Medical care also has improved since 1938, explai Dr. Hart E. Van Riper, Foundation medical director. T nation was better prepared than ever before to meet 1949 epidemic.

Foundation-pioneered efforts had raised the numbe hospitals accepting acute polio cases from 300 to m than 1200. The nation's leading public health authori recommended reduction of the isolation period for r cases from two to three weeks to one week or the du tion of fever, whichever was longer. More than 200 entists, doctors, nurses, physical therapists had been trai for specialized work.

When polio struck, iron lungs, hot pack machines other expensive and vital equipment was moved to " spots." Not once did a request for equipment go unfil When the supply of iron lungs became inadequate, m were purchased. Patients who needed iron lungs co not wait. Price tag on each: $1500 plus transportat usually on a "rush-by-airplane" basis.

The curve on 1949's polio incidence chart started do after August 20th from a peak which topped any othe history, but the epidemic problem was far from o Polio was tapering off but the toll was still 2900 ca 2600 cases, 2100 cases in succeeding weeks. In hosp beds, and homes, there were thousands for whom must continue for months, even years. For some this meant one treatment a week, for others lengthy hosp ization, surgery and costly rehabilitation.

A dime, a quarter, a dollar to the March of Dimes d ing two weeks in January will make possible new h for polio patients, old and new. Join the 1950 March Dimes.

I Heard Them Sing

EZRA M. COX

"O God, our help in ages past,
Our hope in years to come;
Our shelter from the stormy blast
And our eternal home."

eated one day in one of the Goodwill chapels, I tched the workers assemble for the half-hour service the start of their day's work. The room was filled to acity, and several truck drivers stood in the rear. It s one of the most religious services I ever attended. ere was no one present who came except of his own e will. They came, as one expressed it, "To get a song the day."

had been through the Industries the day before and l heard the stories of many of the workers. I was surised to find two former bank employees now working this Goodwill Industries. One had suffered a physical akdown; and the other was a victim of the sins of other n. One drove a truck, and the other was a bookkeeper. h of these men had been leading laymen in their rches back East. One had been a member of Gen- l Conference. I watched these men as they sang —

"Our shelter from the stormy blast
And our eternal home."

forgot what the speaker said, for my mind went back n old scene portrayed in one of the psalms, where by river of Babylon the children of Israel refused to sing ause they were in a strange land. They cried: "How we sing the songs of Zion in a strange land?"

These Goodwill workers had caught a new vision and re willing to sing the songs of Zion until the songs of n became the songs of their redemption. It was a long y from the land of bankers to the land of truck drivers, that morning I caught a look I have seldom seen on faces of worshipers when these former bankers sang:

"Under the shadow of Thy throne
Still may we dwell secure."

My attention was next centered on a woman worker. t eighteen months before she had lived in one of the ver sections of the city. She was young and the mother wo small children. Her husband was a skilled worker an electric company. They had bought a nice house which they were making monthly payments. They ked forward to life and security.

One day the telephone rang: "A terrible accident. . . . A nken driver in an old truck . . . Dead . . . No insurce."

Then came the sad journey from the lovely home to a gle room in the cheap rent district.

What can a woman with two small children do to earn ving and keep her own children?

That morning I saw the answer this woman had found ler religious leadership and at a living wage. The man was in charge of the dressmaking department, and two children were less than fifty feet away in the odwill nursery.

There is quality in singing that notes will not reveal.

On my trip through the shoe repairing department, I met a jolly shoemaker. He was the victim of a railroad accident and had lost both legs. He got about on a small movable platform. It was a real task for him to get to chapel, but there he is every morning. When I took special notice of his attendance at chapel, his reply was, "You don't have to have feet to sing."

An old man who might have been taken for Henry Wadsworth Longfellow sat on the front seat. He was born in Wales and had a most remarkable voice.

In the Goodwill Industries he made desks out of old piano and table tops. He came to the Goodwill after a furniture company released him as "too old and too slow."

For the old and the handicapped this new adventure in applied Christianity was established by Home Missions and Church Extension. Its only excuse for existing is to do a Christ-like service to the poor and the handicapped. Out of discarded things it finds a way to bring new hope and opportunity to the unfortunate. Its text might well be: "Silver and gold have I none but such as I have give I unto thee."

I asked the old desk-maker how long it took him to turn out such a splendid piece of furniture.

"I average two a week," he said. "You see I give each desk seven coats of varnish. Each coat must be rubbed down."

"Couldn't you sell your desks with just two coats."

He asked me to examine a desk with two coats and one with seven. I did, and understood.

"You see when a woman buys a piece of furniture I want her to be so pleased she will show it to her friends. That is why I have more orders than I can fill."

No wonder this old splendid Welsh voice gave expression to the soul from which it came.

"A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun."

I went to the superintendent of the Goodwill Industries to get his reaction to the chapel services. Although no one is compelled to attend, this half-hour is provided without deduction in their pay check.

"The chapel is a wonderful and inspiring part of our work," said the superintendent, "but to me it is not the most important.

"The most important part is our attempt to carry the inspiration and idealism we get in chapel into the workshops. The chapel service, unless followed by the practice of Christianity, would be misunderstood. Many of these workers coming to us have a misunderstanding of the church.

"It is a great opportunity and obligation to operate an industrial institution where the Gospel is put into real practice."

The Homemaker's Corner

Mrs. Harry A. Burnham

The Expulsive Power of a New Affection

A lad of seven years received for Christmas a set of garden tools. They were small tools to fit the size of the gardener and the size of the potential garden.

One of the results of this gift is something which could not have been anticipated; Jimmy has entirely neglected the funnies in favor of seed catalogues. His sister tried to interest him in the lurid adventures of some "funny" character and was repulsed with "Don't disturb me. Can't you see that I'm busy?"

On Jimmy's list of seeds and plants which he *must* have are more than would fill an acre of ground, but it does no harm to dream.

The garden tools stand in Jimmy's room at night, just where he can see them the minute he opens his eyes. They rest against the side of the back porch in the day time, just in case.

Some day Jimmy will shout, "I saw a blue bird." That will mean that gardening time is approaching.

Jimmy's father is a close second in his absorption of the seed catalogues. He has forgotten to read about international problems.

There are so many things a gardener learns from year to year; so many new varieties of vegetables that he would like to try; so many serious decisions one needs to make. Father's area is limited, if not quite so definitely as is Jimmy's, and father knows, better than Jimmy does, that garden work is a test of one's continuing interest and physical endurance.

And mother, also, has her head buried in a seed catalogue. "Just look at those gorgeous dahlias; I must have some this year. And that lovely new kind of sweet pea, and those beautiful white flowers for the evening garden!" Mother forgets the daily worries and envies of life and revels in the fragrance of flowers to be.

All of summer is imprisoned in a seed catalogue. It is near to religion — very near to God; this planning for another season of fruitfulness and beauty.

Dr. Thomas Becomes Secretary

Dr. G. Ernest Thomas of Haddonfield, New Jersey, has been elected associate secretary of the General Board of Evangelism of The Methodist Church, it has been announced by the General Board of Evangelism. Dr. Thomas' specific work which began Jan. 1st is the development of the spiritual life of inactive members and the cultivation and assimilation of new members.

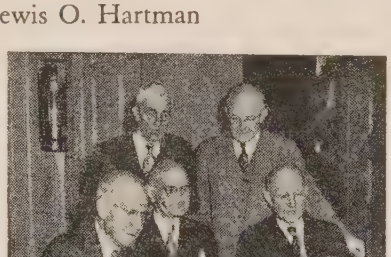
A native of England, Dr. Thomas comes to the General Board from the pastorship of the Haddonfield Methodist Church. The son of a Methodist minister, Dr. Thomas has been a member of the New Hampshire Conference since 1928 and has served pastorates in Manchester and Concord, New Hampshire and Long Branch and Haddonfield, New Jersey.

From Boston University he received the A.B. and S.T.B. degrees and a Doctorate in Theology. He is a member of the General Board of Lay Activities and was a delegate to the 1948 General Conference. Dr. Thomas is author of two stewardship books "An Adventure in Stewardship" and "To Whom Much Is Given." Also two books of sermons — "What Jesus Was Like" and "How To Live Your Faith."

Dr. and Mrs. Thomas have four children: Joan Aline, a sophomore in Drew University; Norman Ernest, a first-year student at Yale; Donald Markham, a junior in high school; and Carol Ann, nine years of age. They will make their home in Nashville at 2006 Overhill Drive.

The Return To History

Lewis O. Hartman



The Boston Post

Seated, left to right, are: the Rev. George E. Heath, president; Bishop Lewis O. Hartman, librarian, and the Rev. C. C. P. Hiller, retiring secretary. Standing are the Rev. J. Franklin Knotts, left, historiographer, and Professor Elmer H. Leslie of Boston University School of Theology.

* * *

Some wholesome signs of a new interest in history are beginning to appear on the horizon. That popular modern philosophy which professes to "take things just as they are" now is beset with a few doubts about its naive detachment from the thinking of the ages. Science, too, is becoming more sober and is beginning to spell "Energy" with a capital letter, harking back to some very old truths. Crazy-quilt art in our time, likewise, is stimulating yearnings for at least a measure of ancient sanity. Reformers of the social order, also, are finding out that the new society that is to be, must recog the 1900-year-old principle — the dignity sanctity of the individual.

In the field of religion the proponent Christian reunion have discovered the portance of church history to the achi ment of their goal. Even the practical l ness man no longer declares that histor "bunk." In just a word, we are now le ing anew that old and well-tested princ that all genuine progress is rooted in the

On January 9th, the annual meeting the New England Methodist Historical ciety was held in Wesleyan Hall, 581 B ston Street, Boston. The program of day reflected in its various features the vival of interest in history. Dr. Elmer Leslie conducted the devotions and de deep into the ancient book of Deuteron to find lessons for moderns "to live by." exposition was as clear-cut, vital, and u date as the day's morning newspaper.

Bishop Lewis O. Hartman followed with an address on "Our Faith in Chris Unity," tracing its development from I times down to the present day.

It was reported that the society's valu Historical Library had been moved from Boylston Street to the new Boston Unive School of Theology building at 745 Comm wealth Avenue. Here a spacious sectio the Theological Library room, well equi with steel stacks, has been set aside for society's books. A co-operative agree between the society and the school pro for the use of both libraries by the stu and faculty of the school while preser the autonomy of the Historical Society's lection.

The authorities of the School of Theo also have made available the large rea room of the school to ministers and lay of The Methodist Church. The Histo Library is to be re-catalogued and care dexed both for a general listing of bo braries and for a separate one of the so A special room in the Theological S also has been provided in which to h relics and other articles of historical belonging to the Historical Society. In museum will be exhibited John We study chair, Charles Wesley's clock and other interesting items.

Another feature of the session of th nual meeting was the adoption of a new stitution and set of by-laws. For a nu of months President George E. Heath his special committee had been at work this document, making such changes modifications of the old constitution as calculated to meet the needs of the p day.

The resignations of the Rev. Charl Stackpole, librarian and the Rev. Char P. Hiller, secretary, were accepted wit pressions of high appreciation for their and faithful services. The following o were elected for the ensuing year: hor

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ident, Bishop John Wesley Lord; presi-, the Rev. George E. Heath; vice-presi-, the Rev. Francis G. Wilson; secretary, Rev. William J. Ogle; secretary emeritus, Rev. Charles C. P. Hiller; treasurer, the John L. Ivey; auditor, the Rev. G. Al- Higgins; historiographer, the Rev. J. nklin Knotts; librarian, Bishop Lewis O. tman; librarian emeritus, the Rev. Charles Stackpole.

Tribute To ward H. Redstone

kson Burns

here is a verse in the gospel of Matthew ch seems appropriate as we pay our lov- tribute to Edward H. Redstone. "Who- er will be chief among you, let him be servant." It seems to me that the title vant" — used in the exalted sense in ch Jesus used it, fits him better than any r title which might come to mind. As of his friends has said "His vocation and avocation were service to mankind."

he story of how he served mankind as a arian is a matter of public record. He an at the age of 18 as an assistant in the vard Law Library. His formal educa- had been limited, so he enrolled in the theastern Night School, the better to pre- himself to fill a significant role in the ary world. Eventually he became librari- at the Social Law Library and later, in 9, he was appointed state librarian by Gov- or Coolidge. He became a nationally wn figure in his chosen field. This is the y of achievement and service which we e read in the newspapers since his death. ut there is another story of service which newspapers did not tell. It is the story how Edward H. Redstone, like the good faithful servants in Jesus' parable of the nts, took what abilities God had given and invested them in service to his rch. He joined Epworth Church on April in the year 1900, and for almost half a ury he has been a willing and dependable ant of his church. It would be impossi- to enumerate the various ways in which has served. Whenever there was a task ch needed to be done, he was willing to it.

have said that he was willing and that was dependable. Let me dwell for a mo- nt on those two qualities. They do not ays go together, but they did in him. ose who have worked with him through years testify to the fact that he never used any reasonable request to serve his rch. As one of his friends put it, "He ays said yes." But there are some persons say yes quite gliby, and then fail to w through. It was not so with him. was dependable. Once he had said "yes," ould be safely assumed that the job would done. Nor did he always require praise wages for his labor. Like all of us, he appreciated recognition. But many of the things he did were done in such a quiet and unassuming way that people were not aware of the fact that he did them. Hence, there were times when his services went unrewarded by words of gratitude. Yet he continued to serve.

His service for the church went far beyond Epworth and Harvard-Epworth. He was many times a delegate to Annual Conference. Three times he was a delegate to General Conference. He served as a director and treasurer of the New England Education Society; as secretary and treasurer of the New England Conference Bureau of Sessions; as a director of the Boston Wesleyan Association; as a director of the Deaconess Hospital; as secretary of the board of trustees of the Wesley Foundation at Harvard. We could go on, but the list would be too long. Few laymen in Methodism have served their church in as many ways as has Edward H. Redstone.

Through it all he has been, to those of us who worked with him, a warm personal friend. Since I have been pastor of this church, there have been countless ways in which he has strengthened me through the gracious quality of his friendship. Let me just mention one incident. Several months ago, soon after Dr. Elmer A. Leslie's book on "The Psalms" was published, Mr. Redstone heard me say that I planned to buy a copy. A few days later, I received a copy as a gift from him. On the fly leaf of the book was a personal message to me from Dr. Leslie. It began: "Dear Jack: At the request of Edward Redstone I am autographing this book." That book will always be one of my most valued possessions — not only for what it is in itself — but because it stands as a symbol of the thoughtfulness, the graciousness, the generosity of my friend Edward Redstone. It is the hundreds of acts like this which have made him not only a valuable servant but a cherished friend to all who knew him.

We shall all miss this friend. But mingled with our sorrow there should also be a note of gratitude. We are grateful that he has lived and served so faithfully. We are grateful for the fact that the world is better because he lived. We are grateful for our Christian faith which brings us the assurance that he lives on with greater opportunities to serve his God that he has ever had before. We remember the words of the Master to the faithful steward, which seem so appropriate to him: "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord."

OUR NEW PENSION PLAN WILL DO IT!

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GEORGE E. HEATH, Exec. Sec — 581 Boylston St., Boston 16, Mass.

"Fred" Goes To Council

Frederick A. Watson of 21 Thomas Street, Jamaica Plain, (a layman) for 43 years associated with the Boston Young Men's Christian Association, will become associate executive secretary in charge of business and finance of the Massachusetts Council of Churches, it has been announced by the Rev. Dr. Frank Jennings, executive secretary.

Mr. Watson, who has been executive secretary of the Boston "Y" for the past three years, will begin his new work immediately.

Since 1907, Mr. Watson has served in almost every department of the "Y" and is affectionately known as "Fred" to thousands of friends.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Trinity, Springfield, Sets Goal Of 500 Subscriptions

There are many fine, well-edited church papers, and one of them ought to be a regular visitor to every home in our parish. There is *The Christian Advocate, The Christian Century, The Christian Herald, Zions Herald,* and many others. Take your choice, but subscribe at least to one.

I tend toward ZIONS HERALD because, while interdenominational and national in scope, it is especially interested in and informed about our New England situation. Also, though Methodist sponsored, it is editorially independent. Furthermore, it is plain spoken and courageous.

We should have a minimum of 500 subscriptions to ZIONS HERALD among Trinity members. I am resolved to secure at least 100 this month. I have something of a personal motive in this. When I take a position on any issue which might be considered controversial, I am hungry for my people to have a broader background of Protestant trends than is possible from an exclusive exposure to the secular press.

Will you help?

ZIONS HERALD is not expensive — just $2.00 a year if we secure the 100 subscriptions. It arrives every week. Try it for one year. — *Reprinted from "The Carillon," published by Trinity Methodist Church, Springfield, Mass.*

The Parson Looks At Labor

Clair M. Cook

Criteria for a Good Labor Leader

Many of us, having little if any first-hand contact with labor leaders, form our opinion from biased sources. What is a union organizer or leader like?

Dan Tobin, long a militant labor leader in the A.F. of L., gives some personal answers in the December issue of his union's paper, *The International Teamster.* Now 73 years old, Tobin has built the International Brotherhood of Teamsters, Chauffeurs, Warehousemen and Helpers of America from the 30,000 who belonged in 1908, when he first became president, to more than 600,000 who today comprise one of the Federation's most powerful affiliates.

The question Tobin answers is, "What are the qualifications that you believe should be the outstanding, foremost requirements for an efficient representative of labor?" — a question asked him in a letter from a leading university economist. The Irish-born Catholic union leader gives three specific answers. The first requirement, he says, "is honesty and sincerity. Second, his ability and a desire to improve his mind; an anxious, sincere, ambitious desire to learn. The third is personality — that is, one who can make friends even of his enemies."

Honesty, he continues, is not enough without sound judgment and an insistence on honesty in others, accompanied by the practice of devotion to work and duty. College education or even high school education (Tobin's own schooling took him through a night high school course) "is not quite necessary, although," he adds, "I favor those qualifications today, everything else being equal." "College does not make mechanics, nor does it make men of wisdom, but it does help one to learn how to think."

But to Tobin, the most central requirement is that which he speaks of as personality, or in italics as *"the faculty of making friends."* "I have sat around a table in conference more than once with people whom I despised within my heart, but it was necessary to do so in order to reach an understanding or an agreement for the betterment of the people who entrusted their welfare to me." "I have never dealt with a set of employers in my whole lifetime, even those who brutally disagreed with me, who could not at least say that I left the meeting without venom or hatred in my mind."

One might have expected a union leader to list as first requirements for his organizers such things as oratorical ability for swaying membership meetings, or the kind of super-salesmanship which spectacularly creates new organized groups, or argumentative ability at the bargaining table. But honesty and sincerity, an unremitting desire to learn, and the ability to make friends even of enemies — these are his choices.

Come to think of it, that wouldn't be a bad set of qualifications to insist upon in other places, such as in church membership, or even — could it be said? — in the ministry. So be honest. Improve your mind. Never quit reading and learning. Make friends.

"Remember, tomorrow you may be forgotten. As night falls, look over the passing day and rest with the thought that you have done something helpful. . . ."

A good sermon, Brother Tobin!

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Niemoeller Opposes Extradition

WIESBADEN, Germany (RNS) — A peti seeking to prevent the extradition to Pol of former Nazi Gauleiter Erich Koch been forwarded to the executive commi of the World Council of Churches by Pa Martin Niemoeller, president of the E gelical Church in Hessen and Nassau.

Dr. Niemoeller's action, reportedly ta at the request of Koch's attorneys, was mediately criticized by *Die Welt,* Brit licensed daily.

The paper charged the clergyman taking a stand in favor of one whom it scribed as among the worst of the Na Koch is accused of ordering mass execut in Poland and Russia during the war. extradition has been demanded by both t nations, and the United Kingdom High C mission has decided to accede to the req

In commenting on his action, Pastor moeller said "One cannot be happy about experiences with regard to the trials of criminals." He said war criminals mus punished but that they should be tried Germany. He expressed confidence that World Council executive committee w consider this question at its next meetin mid-February.

Die Welt said Koch was one of the Nazi criminals who led Germany to disa adding it was unable to understand Nien ler's viewpoint. It said "even Christian ity" must have a limit.

Dean Bosley Succeeds Dr. Tittle

DURHAM, N.C. — The resignation of Harold A. Bosley as dean of the Duke versity Divinity School has been annou by President Hollis Edens.

Dr. Bosley is leaving the Duke post t come pastor of the First Methodist Ch Evanston, Ill.

"We regret," said President Edens, the pull of the preaching ministry is ta Dean Bosley from our Divinity School. are well aware that in him we have had of the nation's outstanding preachers. shall feel keenly his loss but he goes with best wishes."

Dr. Bosley who has been dean of the vinity School since 1947 will remain at until the end of the academic year next

"Honored as I am by the invitation t pulpit made famous by the person preaching of Ernest Fremont Tittle ov years, I leave Duke and North Carolina the keenest of regret. Needless to say, I I will be able to return to North Car many times in the future and renew deepen the friendships which now said Dr. Bosley.

The First Methodist Church in Eva with a membership of approximately

ne of the leading churches in American nodism. The Gothic structure which is ed by four ministers is located adjacent ne Northwestern University Campus and Garrett Biblical Institute, and serves that ersity community as well as nearby Chi-.

r. Bosley before coming to Duke Uni-ity was minister at the Mount Vernon e Methodist Church, Baltimore, Mary-. The 43 year old theologian is a na- of Nebraska, and was educated at Ne-ka Wesleyan University where he re-ed the A.B. degree in 1930. He received B.D. and Ph.D. degrees at the University Chicago in 1932 and 1933.

52 General Conference

n Francisco will be host to the next hodist General Conference. The meet- scheduled to last two weeks, will open e in the Civic Auditorium April 23, 1952. nanimous decision to hold the quadren- session of Methodism's highest law-mak- body in the West Coast city was made 10th at a Chicago meeting of the 12-man mission on Entertainment of the Gen- Conference.

his marks the first time since Methodist cation in 1939 that the General Confer- has met west of Kansas City, where the Uniting Conference and the 1944 ting were held. The 1948 session was Boston.

nly once before in the history of the e major bodies which united to form the ent Methodist Church has a general con- nce been held in what is now the West-ern Jurisdiction. In 1904 the former Methodist Episcopal Church held its General Conference in Los Angeles. It was at that session that women were first admitted as delegates.

In announcing the selection of San Francisco as a meeting place, the Commission issued a statement listing three major reasons for the choice:

— To continue to meet in any one section of the country might seem to favor a provincial rather than a world outlook.

— The rapid growth of population in the West gives increasing importance to the Western Jurisdiction of the church.

— Major world issues of the future may center in those territories facing on the Pacific Ocean.

The Commission noted with an appropriate memorial the recent death of its former vice-chairman, Elias C. Watson of Richmond, Va., and elected another member, J. Wesley Hole, Los Angeles, as his successor.

A new representative of the laity in the Southeastern Jurisdiction will be named by the Council of Bishops to fill the vacancy left by Mr. Watson's death.

The Commission, composed of one layman and one clergyman from each of the church's six jurisdictions, is headed by the Rev. Dr. Frederick B. Newell, New York City; the Rev. Dr. Aubrey S. Moore, Chicago, is secretary.

Other members are: M. W. Boyd, Morristown, Tenn.; S. A. Cohagen, Waterloo, Ia.; the Rev. Dr. J. Emerson Ford, Nashville, Tenn.; C. M. Hayman, Kansas City; the Rev. Dr. Carl K. Mahoney, Portland, Ore.; the Rev. Dr. R. G. Morris, Chicago; Howard W. Selby, West Newton, Mass.; the Rev. Dr. J. Bascom Watts, Tulsa, Okla.; and the Rev. Dr. Lud H. Estes, Milan, Tenn., secretary of the General Conference, ex officio.

Week Of Dedication Plans

Inquiries increase about plans and procedures for this year's observance of the Week of Dedication, March 5th to 12th. This notice is circulated through our church press that all may be informed.

In general, plans this year follow the pattern of last year. Of course, there are some added techniques, new features and a new set of projects. One Great Hour of Sharing is included this year in the Week of Dedication program.

Answers to scores of questions are found in the literature which will reach every Methodist pastor this month. Packets of materials including leader's manual, radio guide, offering envelope, covenant card, description of projects, poster, and requisition card will be mailed from the Advance office about January 20th.

Bishop Paul B. Kern, chairman of the Week of Dedication Committee, says that because Methodists are concerned about strengthening their own spiritual life "they will come to this second observance of the Week of Dedication with deepening enthusiasm." In 15,000 charges last year they came, in fellowship with Christ, to the church altars. This year we pray earnestly that a similar experience will be placed within reach of worshippers in all our churches.

Hopeful Herbert

By Kaulee

Every time he reads a headline about fighting far away,
Hopeful Herb becomes more grateful that the U.N.'s here to stay,
For he knows a little fire raging on some foreign shore
All too often spreads its embers until all the world's at war.

Herbie's seen U.N. Commissions stepping in to stop a fight,
Mediating nations' quarrels; standing for what's just and right,
In Trieste, in Indonesia, in embattled Kashmir, too,
Even in the Berlin stalemate, U.N. leadership came through.

South Korea's free elections and a truce in Palestine,
And a brand new State of Israel all make U.N.'s record shine;
And it's clear to Hopeful Herbert and to all who know the score,
That a strong United Nations is insurance against war.

6

hat's why Herb is up and doing everything that he can do, backing the United Nations — For the U.N. works for you.

PERSONS

Mrs. Emma Ward, wife of the Rev. William I. Ward, retired member of the New England Southern Conference, passed away on Jan. 18th in the Barnstable County Sanatorium in Pocasset, Mass., at the age of 93. Funeral services were held on Jan. 20th at the Congregational church in North Carver, Mass., where the Wards lived for 22 years after Mr. Ward's retirement in 1923. The Rev. G. Albin Dahlquist, superintendent of the New Bedford District, presided at the funeral service.

Pictured above is Bishop Lloyd C. Wicke baptizing Gerald Wayne Richmond Ward, son of the Rev. and Mrs. W. Ralph Ward, Jr., of Mt. Lebanon Methodist Church, Pittsburgh, Penn., on Sunday, Jan. 1st. Standing beside their parents are Ralph A. and David B., the Ward's other two children. Bishop Wicke was pastor of the Mt. Lebanon Church before his election to the episcopacy in 1948.

On Sunday morning, Jan. 15th, Bishop John Wesley Lord, resident in the Boston Area, preached at Grace Methodist Church in Cambridge, Mass., and baptized Pamela Ruth Ogle, infant daughter of the Rev. and Mrs. William J. Ogle. Bishop Lord also confirmed 19 high school young people and received them into church membership.

Irving Heath was selected "Outstanding Young Man of the Year" by the Noblesville, Indiana, Junior Chamber of Commerce and was given the distinguished service award at a dinner in his honor last Wednesday, Jan. 18th. Mr. Heath, son of the Rev. and Mrs. George E. Heath of the New England Conference, is in the general insurance business. He is active at First Methodist Church, in Scouts, Masons, Elks and a host of other civic and fraternal organizations in Noblesville. He is married and the proud father of two daughters.

Bishop John Wesley Lord announces the appointment of the Rev. Donald E. Paige of Easthampton, Mass., to Chestnut Street Church, Gardner, Mass., effective Feb. 19, 1950. Mr. Paige has served Providence Church, Easthampton, since January, 1946, following his return to the pastorate after more than three years spent in the army chaplaincy.

Mrs. Paul Arrington of Jackson, Miss., vice-president of the Woman's Division of Christian Service, has been appointed a delegate from the Board of Missions and Church Extension of The Methodist Church, to the General Conference of The Methodist Church in Brazil which convenes in Porto Alegre, Feb. 12th. Mrs. Arrington flew from Miami on Jan. 23rd to visit Methodist work in Puerto Rico, Brazil, Uruguay, Argentina, Chile and Peru.

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston Station WVOM (1600) for the first half of February.

Feb. 1 — The Rev. L. Wayne Dunlap, Methodist Church, Barre, Mass.
Feb. 2 — Dr. Robert Cummins, General Sup't., Universalist Churches of America.
Feb. 3 — The Rev. Edward A. Steimle, University Lutheran Church, Cambridge, Mass.
Feb. 6 — Dr. Wesley G. Huber, exec. sec'y, Evangelistic Association of New England.
Feb. 7 — Mr. Stanley O. MacMullen, member, Board of Directors of Morgan Memorial.
Feb. 8 — Dr. Frank Jennings, exec. sec'y, Massachusetts Council of Churches.
Feb. 9 — The Rev. Wellington C. Pixler, First Methodist Church, Medford.
Feb. 10 — The Rev. Ernest Lyman Mills, Parkman Methodist Church, Dorchester.

Professor Robert F. Conklin, member of the United Church in Wilbraham, Mass., was one of two American educators who were stabbed to death while on a hiking trip in the Ifugao region of northern Luzon, about Christmas. This region is rarely if ever visited by white men, and the slayers were evidently Ifugao tribesmen, of a former head-hunting tribe, of mixed Malay origin. Dr. Conklin was an exchange professor of English at the University of the Philippines, from Springfield College in Springfield, Mass. He is survived by his wife, who is lay member of the New England Conference from the United Church in Wilbraham.

Michigan Bishop Visiting Chile

Detroit — Bishop Marshall R. Reed of the Detroit Area of The Methodist Church is spending most of the month of January on an official visitation in Chile. He is accompanied by Mrs. Reed.

Michigan's 220,000 Methodists are underwriting extensive Chilean missionary projects as part of the denomination's current Advance for Christ and His Church program. To gain first-hand information about needs of these South American projects, op Reed is making the intensive three- tour.

His engagements include preaching in Santiago, the capital city, where he la Jan. 8th; addressing an annual conferen Concepcion; and visiting and speaking number of other Methodist centers. He Mrs. Reed expect to leave Chile on Jan. for their flight back to the States.

The Methodist parish in Canaan, where the Rev. Robert C. Sharp is p does not have a set of collection plates gift of a used or extra set of plates wi greatly appreciated by this rural churc

A 67-Year Subscription

In 1883, Mr. Lewis W. Craig subscrib Zions Herald for his bride, the former L Stevens of Fayette, Maine. That subscri has been renewed every year to the pr time. Though Mrs. Craig passed awa years ago, Mr. Craig kept the paper ren in her name, until his death last Marc his 94th year. The subscription has transferred now to Mrs. Nellie A. Hosk West Brookfield, Mass., a niece of Mrs. C

Mr. and Mrs. Craig were both active cl workers, he as an official board member, day school superintendent and teacher, she as a superintendent of the primar partment and the Junior League. She g ated from the Maine Wesleyan Semina Kents Hill, Me., and Mr. Craig, a nati Farmington, Me., graduated in 1879 Wesleyan University. He was princip high schools in Maine and New York until his retirement in 1916, at which they made their home in West Brook Mass., where Mr. Craig divided his tim tween gardening and tutoring high s pupils.

Five Generations At Baptis

In the Vernon Methodist Church in ville, Conn., on Christmas Sunday, fou erations witnessed the baptism of Vi Ann Pease, aged 10 weeks. Pictured from left to right are: John Telford, chester, Conn., great-great-grandf Thomas Telford, also of Manchester, grandfather; Mrs. Carl Tyler of Ve grandmother; Mrs. William Pease, mot

baby and the pastor, the Rev. Albert W. on. James Warren, baby son of Mr. Mrs. Robert Taft, was baptized at the service.

Wore Silk

shop John Wesley Lord baptized Donna Staples, nine-months-old daughter of Rev. and Mrs. Lawrence S. Staples of am Memorial Methodist Church, Forest , Mass., on Sunday, Jan. 1st. Mr. Staples e son of the Rev. Louis S. Staples, superadent of the Bangor District in the Maine ference, and Mrs. Staples is the daughter e Rev. George P. Sparks of York Vil- Me., a retired member of the same conce.

onna Ruth wore a white silk dress made her maternal grandmother from silk ght home from Tokyo, Japan, by her er, who was stationed for a time as chap- with the U. S. Army Air Forces in yo.

yman To Get Award

HICAGO (RNS) — Ralph Neal McEntire Topeka, Kan., a Methodist layman, will ve the Russell Colgate Distinguished ice Citation on Feb. 14th at the 28th an- meeting of the International Council Religious Education in Columbus, Ohio. e citation, described as "the highest inational award for service in religious edu- n," will be presented by Harold E. Stas- president of the International Council. cEntire, a retired manufacturer, has been ember of the First Methodist Church in eka for 62 years, served for 48 years as day school secretary and research director, ears on the official board of the church, ears on the board of education, and 19 s on the board of trustees.

tting A Kick Out Of Life

ith the permission of Mrs. William L. dger, Zions Herald will continue to int the "Kicks" which Dr. Stidger rote before his death on August 7th.

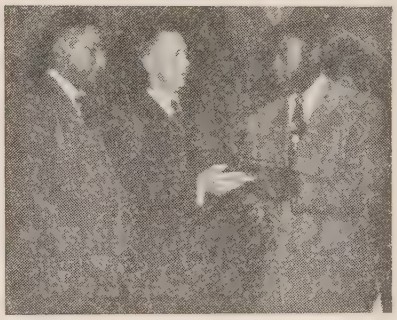
man who gallivants around making pub- addresses often runs into experiences ch give him a kick, and one which I re- ly had gave me quite a chuckle.

was to speak in Cleveland at the 25th iversary of the Goodwill Industries. Two ks after I accepted the invitation I re- ed a letter from Frank Baker, one line hich read, "Now that all of the arrange- ts are made, I am writing to ask you to me a brief *biological* sketch of your life se in the Cleveland newspapers for pub- y. Looking forward to your coming."

could hardly believe my eyes when I ed at that word. Naturally I knew what meant for I had sent out many a bio- hical sketch for publication. Mr. Baker's etary had just slipped a notch in tran- ping that word. But it was too good a chance for a joke on a man who is always playing jokes on his confreres and loving it, so I sent this reply to friend Baker:

"If you will look at the carbon of your letter of March 5th, you will see that you are asking me for a brief *biological* sketch of my life for use in the Cleveland papers. I do not think that the Cleveland newspapers would be greatly interested in even a brief biological sketch of my life; and I am not sure that I would want to furnish it to them even if they were interested. However, if they insist upon having this biological material, all I can do is to tell them to go out to Treetops, near Chagrin Falls on Jackson Road, and ring the doorbell. A lovely young woman will come to the door whose name is Mrs. Jack Hyland. She is my daughter Betty. Behind her will be two wild-eyed boys, Jacky, aged seven, and Bill, aged five. They will be the sum total biological sketch of my life."

Dodger Stars Receive Bibles



Jackie Robinson (right) and Roy Campanella, Brooklyn Dodger baseball stars, receive Bibles as they sign up as members of the New York Bible Society. The presentation was made by Vice-President Harold B. Pretlove, on the occasion of the society's 140th anniversary.

Whitaker Memorial

The Whitaker Memorial, presented in memory of Mr. and Mrs. George E. Parkhurst by their daughters and friends, will be dedicated by Bishop Lewis O. Hartman at First Methodist Church, Somerville, Mass., Sunday, Jan. 29, 1950 at the 11:00 a.m. service. Mr. Whitaker is honored as publisher of ZIONS HERALD and agent of the Wesleyan Association for more than 30 years, during the editorships of Charles Parkhurst, Charles Doren, and Lewis O. Hartman. During the same period he was the teacher of the Men's Bible Class, while his wife was founder and leader of the Whitaker Willing Workers, a woman's circle now an active part of the Woman's Society of Christian Service in the local church. The memorial is part of the church's Building Reconstruction Program, and the first unit in the audio-phone service in the sanctuary. The Rev. John B. Olds is the pastor of the church.

EVENTS

Edward Alvah Durham

G. Bennett VanBuskirk

On Friday, January 13, 1950 the New Hampshire Conference suffered the loss of one of its greatly honored and trusted members, Edward Alvah Durham.

He was born at Casey, Illinois, August 4, 1872. In 1896 he began his ministry at Howard, Kansas, in the South Kansas Conference serving Dunlap, Hamilton, Hall's Summit, Mt. Ida and New Lancaster. In 1907 he graduated from Baker University in Baldwin, Kansas. In June of that year he came to the New Hampshire Conference with appointment to Contoocook, serving there until graduating from Boston University School of Theology in 1909. The remainder of his ministry was as a member of the New Hampshire Conference, serving Contoocook and Webster, Lebanon, Tilton, Nashua, Main St., Claremont, and Haverhill, Mass. He superintended the Southern District from 1923 to 1929.

He was chaplain in the General Court of New Hampshire in 1915, was delegate to the General Conference in 1928, was many years trustee of the New Hampshire Conference and also of Tilton School. He served on practically every board and committee of the conference and was for eight years treasurer of the Winnipesaukee Camp Meeting Association.

In 1941 he was granted the retired relation and he and Mrs. Durham made their home in Goffstown, N.H., where for most of the time he served as supply pastor, the last year or more jointly with the Rev. Herbert Kimball of Concord, a local preacher who has occupied the pulpit.

On June 12, 1895 he was married to Elma Anne Corning of Girard, Kansas. Two children were born to this union. Mrs. Durham survives, also a son, Hobart N. of Manhassett, N.Y., and two grandchildren, Dorothy Anne and Hobart N., Jr.

The memorial service was held on Monday, January 16th in the Goffstown Methodist Church, with many members of the conference present. The Rev. Fred E. Fox, superintendent of the Northern District officiated, assisted by the Rev. Herbert Kimball and the Rev. G. Bennett VanBuskirk.

The bearers were the Rev. Maurice E. Barrett and the Rev. Frank Fletcher representing the conference, William Worden and James George from the Goffstown and Grasmere churches respectively, and Kenneth Page and Arnold Perkins representing the Lodge of Masons. Burial was in Woodlawn Cemetery, Goffstown.

Come With Me To India

Dorothy Clarke Wilson

Mrs. Wilson is traveling in India under the joint auspices of the Board of Missions of The Methodist Church and the Woman's Division.

Delhi, December 26

I have just spent nearly two weeks in Indian villages. It has been a wonderful (and an awful) experience. For nearly two weeks before this I had been studying in Lucknow with Dr. and Mrs. W. H. Wiser, probably the foremost authorities on Indian village life, so I was somewhat prepared for the first-hand research. On the other hand, nothing can really prepare you for an Indian village. It is something that has to be apprehended with every one of the senses. You have to see it, smell it, hear its grindings and stampings and buzzings and its cheerful "Namastes," feel its switching buffalo tails and its dust grinding into your pores. And its flies! Yes, and you have to taste it and touch it, too, much as you may hesitate to do so. And in order really to apprehend it, I believe you have to have a sixth sense. You have to be able to put yourself in the place of the villager and imagine that you've lived there all your life.

Between daily trips to the villages I lived in a small Muslim town called Marehra. The streets are very winding and narrow, most of them no wider than alleys, and paved with small bricks. The houses too are made of these tiny bricks, many of them dating back three hundred years to Moghul days. There are several mosques in the town, and five times each day the long, shrill monotone of a priest echoes through the streets, calling the people to prayer. There are a few little hole-in-the-wall shops where you can buy a wide assortment of wares from Indian sweets to safety pins and whose friendly proprietors seem as grateful for your attention as for your rupees. One of them posed most beautifully for me, holding his scales up high and making himself stiff as a poker. The next day when Mrs. Wiser and I went to a shop to buy some "jelebes" (Indian sweets), the proprietor inquired hopefully, "Camera?" We had to tell him regretfully that his shop was too dark.

The house where I lived was an old Muslim residence with two large courtyards, one big brick paved living room, and many little dark rooms, most of them windowless, opening off at either side. My room was in the extreme rear, beyond a wide courtyard, the former zenana quarters, where the women lived in confinement. It was long, dirt paved, and had a single, barred window. During the three nights that I spent in the house alone, before the Wisers arrived, I was extremely grateful for the bars; also during the days, for while I sat at my typewriter close to the window in order to get all the light possible, I was often startled to see the curtain pushed aside and a set of dark features, male or female, thrust unabashedly into view. "Salaam," I would observe cheerfully, and they would "salaam" back. After awhile I got used to it, and it didn't bother me. Maybe if the rats who visited me one night had kept coming, I would have got used to them, too. I certainly did to the monkeys. Every now and then we'd hear a big commotion on the roof, with an angry chattering, and we'd rush out to see their lanky brown bodies loping along the parapets. You have to keep everything protected from them in Marehra. They would snatch food right out of your hands. Terrible pests. This is ironical, because the Muslims, who make up most of the town's population, have no scruples against killing them but wouldn't dare to because of the Hindus. Hanuman, the Monkey God, is a practical as well as a spiritual liability!

But, to get back to the villages, or, rather, *into* them — we made trips almost every day, covering in all seven or eight villages. The "we" included myself and two or more members of India Village Service, a project in rural missions directed (and originated) by the genius of Dr. Wiser. It is wholly unique, I believe, in its technique. It does not attempt to evangelize. Its eighty highly trained workers go into the villages merely as friends, attempting to meet every need as they find it, and helping the villagers to help themselves.

In fact I wasn't ever quite sure we would. The girls usually went on bicycles, but for my sake we took an ekka on two occasions. (An ekka is a sort of high, square platform on two wheels, topped by a canopy and horse-drawn. You sit crosslegged on the platform or stick your feet out straight and cling to the rope framework and wish you were wearing a sari.) The roads were often only paths through the fields or along the banks with yawning holes at the sides frequent descents into irrigation ditches. other times we went in the "Zipper," antique station wagon which was, to the least, temperamental.

An Indian village is made of mud. you approach, it looks like a huddled brown mass: more or less square lump earth of varying heights and sizes, all jo together with no openings. Then as you nearer you see signs of life: herds of c bullock carts, an irrigation well with its earth incline and plodding cattle, wome wide colorful skirts with beautiful brass sels or amazingly tall loads of dung on their heads. And children. Always dren. They dog your steps like little shadows, some completely naked, naked only from the waist down, some matted hair, some with no hair at all ex for one small lock on the crown, some runny noses, some with runny eyes, many with both. But all dirty, and a or most — magnificently cheerful. And of them adorable.

You find a narrow lane leading into dark brown huddle, and in you go. T if you're a stranger, you find more b walls, broken only by a few yawning ings. I was more fortunate. For the Village Service colleagues have made t selves the villagers' friends, and even a looking foreigner in skirt and topi can along at their heels without being rega too much askance. I learned one t though, in my first village home: no take out a notebook and pencil. The lagers associate them with government, are afraid of them. The camera is quite ferent. They usually enjoy having their tures taken. The greatest difficulty is ting them to look natural. One obl housewife, who knew I wanted to get a ture of a "chulha" (the simple clay which is a built in feature of every c yard) insisted on polishing up all her vessels, mixing up a special batch of patties" (flat pancake-like bread), kindl cow dung fire, and then donning a bri colored scarf (obviously her Sunday-best fore squatting down to cook them!

I wish I could really describe to yo average village home. As I said before, details can't give an accurate picture. have to see it, feel it, smell it. You to enter it from a network of narrow leading through an endless maze of walls, picking your way over open c swimming with all sorts of refuse, v

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ng the flanks of black water buffaloes lly (you hope!) munching their chopped r, and, more than all else, you have to he smiling, friendly faces and hear the ful "Manastes" of people who offer you spitality everything they have, without re.

hich isn't much, as you and I count s. The simplicity of the Indian village equipment is unbelievable. The house consists of an outer courtyard, open to ky, enclosed but for a narrow entrance gh mud walls, one or two rooms be- it. The roof, made of reed and mud, project over the courtyard to form a , sheltered verandah. Most of the liv- ncluding sleeping, eating, food prepara- and other household tasks, is done in courtyard. In one corner there is a ha," a low clay stove shaped like a shoe, usually with only one cooking . Over this all the cooking is done. e the windowless room beyond, there other chulha, for rainy weather. The ng utensils are so few in number you l count them on your fingers, but most em are brass and beautifully polished, ult achieved by vigorous rubbing with and water in another small section of courtyard reserved for bathing and ed by a small ditch which meanders essly somewhere, perhaps traversing the e courtyard on its way out. There is a grinding stone and, if the house is pros- s, a little one for pulses. There are clay containers for cattle fodder, and ets of every shape, and brass or clay r-pots, and a few tools hanging on wall A long pestle, shaped something like our glass and beautifully turned, leans st the wall. A hole in the dirt floor with stone or clay serves as the mortar. g on its four low legs or standing on ide is a "charpai" (string cot), often tifully carved and woven, ready to serve moment's notice as bed, baby's cradle, g mat for vegetables, or clothesline — omfortable divan for visitors. In the beyond, which serves largely as a store except in rainy weather, when the fam ves in it, there may be farm implements. jars of grain or fodder, a few scraps of ing or bedding hanging on wall pegs; usually, outside or in, a little niche some re filled with some gaudily painted idols might have come from Woolworth's counter.

don't think you'd like being an Indian ge woman. You'd have to spend a lot of cooking, squatting on the floor before a ky little fire or rolling spices on a stone ounding pulses or grinding your day's ly of flour or tossing grain in a basket. u were a Muslim, you'd spend all your and nights inside your own mud walls. Hindu, you'd go out in the fields, per , and help your husband. You'd like new outfit of clothes. It would probably consist of a bright colored skirt containing 18 to 20 yards of cloth, a blouse or jacket, and a long head scarf. With the kind of work you'd have to do a skirt would be more practical than a sari. It can be reduced almost to rags and still cover you. And you'd want to enjoy it plenty while it was new, because it would probably be five years before you'd get another.

You wouldn't like the flies, either. Swarms of them. And if they're bad now, with no rain for the last four months, what must they be in the rainy season, with the drains overflowing and the courtyards as slippery as grease, and your whole family living in a stifling, windowless mud room maybe eight by ten? Think about it when you're sipping cold drinks on your screened porch next summer.

But villages are not revolting, as I may have led you to think. I found them fascinating. Never have I seen such generous hospitality, nor such persistent cheerfulness in the face of great odds, nor such patience, nor such a wholesale, apparently selfless love of children. Three things about these village trips I shall always remember: sitting on a charpai in a tiny courtyard eating a maize chappatti piled high with hot "sag" (greens); the look on the face of a young mother holding a baby with the worst case of rickets you can imagine; and coming toward a village through a field of golden mustard in full bloom, the nim trees casting long shadows and the brown mud walls warmly mellowed by the setting sun.

I'm glad, too, that I could spend part of the Christmas season in such a setting. Several evenings I sat in a courtyard in a small Christian settlement of sweepers (untouchables) on the edge of Marehra, while the girls taught some of the children a simple Christmas pantomine. I never expect to come any closer to the first Christmas. Cattle standing at earthen mangers munching their fodder, the hard hoofs of little goats pounding past, a thatched roof overhanging a dirt-paved courtyard, a circle of dark-skinned figures squatted on the ground, and the brightest of evening stars seeming so close to the flat roofs you could reach out and touch it. And I had been homesick for tinsel!

But, there, I'm not writing a book — not yet, at least. Just one parting thought. Think of it the next time you buy yourself a new hat or turn the switch on your electric stove. The villages of India are not something far away. They're less than 48 hours from your back door. And there are 750,000 of them, containing almost twice the population of the whole United States.

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* * * *

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Closed Sessions On Federal Aid

WASHINGTON, D.C. (RNS) — Closed sessions on Federal aid-to-education bills will be held by the House Education and Labor Committee from Feb. 6th to Mar. 6th, it was announced here by Rep. John Lesinski (D.-Mich.), chairman.

The committee sessions were seen as an effort to compromise religious differences which have blocked House action thus far. The Senate passed a $300,000,000 measure in the last session of Congress, but the House has been stymied by a dispute over extending Federal funds to parochial and private schools.

According to Rep. Richard M. Nixon (R.-Cal.), a member of the committee, the compromise "most suggested" calls for adopting the Senate proposal "with a rider providing for bus transportation for all non-public school pupils."

The Senate bill directs that certain "auxiliary services," such as bus transportation and free textbooks, should go to parochial and private schools if state laws permit.

Another proposal, this one by Rep. Graham A. Barden, North Carolina Democrat, would limit Federal education funds to public schools only. This measure has been opposed by Roman Catholics.

Rep. Nixon said the proposed "compromise" to give non-public schools only transportation aid would also run into opposition. He said he believed this opposition would come from Protestant groups.

Rep. Nixon estimated that six of the 16 Democrats serving on the Education and Labor Committee favor the Barden bill. He said six others were willing to accept the Senate measure giving "state's rights" on auxiliary school service. At least three, he said, would insist on the proposed rider calling for bus transportation for parochial and private school youngsters.

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Armed With Facts

On Monday, January 16th, about 250 people attended the meeting of the Boston Methodist Social Union at Brown Hall, New England Conservatory of Music. The president, Mr. James F. Farr, presided throughout the evening and an excellent program of music was presented by nearly 50 members of the Braintree Choral Society. The musical organization was accompanied and directed by Mrs. Cora Gooch Brooks who founded the organization 25 years ago.

The speaker of the evening was Dr. Paul F. Douglass, president of The American University, Washington, D.C. Dr. Douglass, whose chief weapon was facts and more facts, gave a thoroughly informative address entitled "The Protestant Witness in the Nation's Capital." ZIONS HERALD will publish the address in full in a future issue, but the following excerpts indicate the nature of the inspiration he brought to the Protestants of this section:

"As the most influential national capital in the United Nations, Washington is a public city. . . . From the catalog of the assessor you can see that the primary business of Washington is the federal government, and that religion, education, and diplomacy are significant enterprises somehow closely related to the public functions.

"Because we are concerned tonight with religion and the public function, may I begin by saying that the population of Metropolitan Washington is one and one-quarter million people. The religious membership of this population is Protestant 28 per cent; Roman Catholic 10 per cent, and Jewish 2 per cent. Less than two of every five children get any religious instruction.

"The denominational affiliation of the political leaders in Washington is as follows:

President Truman, Baptist; Vice-President Barkley, Methodist.

Chaplains of both House and Senate, Methodists.

Cabinet members: State, Episcopalian; Treasury, Congregationalist; Defense, Episcopalian; Justice, Catholic; Post Office, Methodist; Interior, Methodist; Agriculture, Mormon; Commerce, Episcopalian; Labor, Catholic.

Supreme Court: Vinson, Methodist; Black, Methodist; Reed, Protestant; Frankfurter, Jewish; Douglas, Presbyterian; Jackson, Episcopalian; Burton, Unitarian; Clark, Presbyterian; Minton, no affiliation.

"In the religious affiliations of the 81st Congress you will note that the Protestants are six and one-half times as numerous as the Catholics in the Senate, and three times as numerous in the House of Representatives.

"In my day to day routine I try to define for myself what I mean by a Protestant. I come to this definition: 'A Protestant is a person who, remembering Jesus and finding authority for his faith in the Bible as he understands it and its verification by the presence of Christ in his personal experience, obeys the Great Commandment and in carrying out its mandate informs himself without hindrance and expresses himself without dictation'."

Scroll Can Be Opened

Zion Research Library

The Rev. Athanasius Yeshue Samuel, Syrian Orthodox Arch-Bishop and Metropolitan of Jerusalem and Hashemite Kingdom of Jordan, shows one of his discovered treasures, believed to be the lost Book of Lamech, at the first showing of the scroll on Tuesday afternoon, Jan. 10th, in the Zion Research Library, Brookline, Mass. At the left, the Very Reverend Peter Barsoum, pastor of the Assyrian St. Mary's Apostolic Church of Worcester, holds a fragment from the scroll, written in Aramaic, the language Jesus spoke, which helps to identify the manuscript as dealing with the story of Lamech, father of Noah and son of Methuselah.

Scientists at the Fogg Art Museum of Harvard University after 2 days of careful study, have concluded that the 2,000-year-old leather scroll believed to contain the story of Noah's father can be safely opened.

In announcing this decision, Professor John Coolidge, director of the museum, added that technical difficulties will delay the undertaking of this difficult task in the Fogg's Department of Conservation.

Fogg scientists will not begin work on the project for several weeks. When they start, they expect it will take six months to complete the opening of the scroll.

The scroll, partly disintegrated and damaged by foreign matter, is believed to contain the oldest Old Testament text in existence.

Commenting on the hazards involved in the project, Professor Coolidge said:

"The difficulties we face in opening this scroll are such that no guarantee of su can be given. However, experiments fragments of the scroll lead us to believe it is feasible to attempt to open the full s

"It will require probably at least six m to complete the work of opening the e scroll."

This scroll is one of four brought to country by the Metropolitan of Jerusalem Hashemite Jordan, Mar Athanasius Y. uel. The other three, which were in exce condition and easily opened, contain a plete text of the Book of Isaiah and Holy writings..

The Metropolitan placed the scroll in hands of the Fogg Museum on Jan. 11 that the Museum could make a prelim examination and decide whether or n try to open it. This decision that ch are good for successfully opening the followed a careful technical study of its dition.

The task of opening the scroll w undertaken by Mr. Rutherford J. Ge Chief of Technical Research in the Mu

Since last April, when he made a inspection of the scroll, Mr. Gettens has conducting various tests on some small ments of the scroll. Tests on these th nail-size pieces of leather have indicate possible method of opening the scroll. Gettens cautions, however, that the tech used on the small pieces may not wor the scroll as a whole.

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On A Wide Circuit

W. W. Reid

Dr. Einstein Points to God

We are told that not more than a hundred top scientists understand Dr bert Einstein's "theory of relativity" set thirty years ago; and that a still lesser ber will understand his recently-anno "unified-field theory." If the physicist philosophers have this difficulty, we m lay people, be excused if we do not at to simplify it in this column. But w interested — deeply interested — in so the motives that have led Dr. Einstein the path of discovery, and in some c philosophic and religious by-products probing.

The early theory of relativity — deve by Dr. Einstein between 1905 and 1916 tempted to explain gravitation. Earlier icists assumed gravitational pull to l inherent quality within every physical large and small. The doctor showe stead, that the physical body ("solid ma affects, or "warps," space; and that it "warped space" that becomes a "gravita field" along which matter moves. M matically he asserted "gravitation equa ertia."

Out of this early theory and its mat ical formulae grew the philosophical c that matter and energy are interchang matter being "frozen energy;" energy

sed matter." The validity of this in-tual concept was only too vividly ght home to us all (and to Dr. Ein-s dismay, also) when the energy within uclei of atoms was released in the so-l atomic bomb explosions, first in New co, then in Japan. Generally accepted even where only partially understood, early "Einstein theory" that brings into demonstrable unity space, and time, and r, and energy, and inertia, and gravita- We live indeed, in "one universe" as as in "one world."

e theory of relativity, as developed by Einstein, seemed satisfactory explanation he large "heavenly" bodies. But what e smaller bodies — the world of elec-, protons, and other particles of the ? And what about the gravitational, or omagnetic, forces surrounding a current ectricity or a magnet? A wholly dif-t theory — the "quantum theory" — h Dr. Einstein himself had earlier helped op, explained these with some degree athematical accuracy.

t the Doctor was dissatisfied with the tum theory because it lacked certainty "law;" it said that the action of sub-ic particles (electrons, neutrons, etc.) determined by chance or likelihood. "I ot believe that God plays dice with the d," he said; and it was this faith in the inty of God's universe that drove him gh a period of 30 years to seek a new er.

e theory and the mathematical formulae he generalized theory of gravitation" — h he has just set forth, bring into one conception the laws governing the move-s of the stars and the laws governing movements of particles within the atom. in so far as he can grasp its meaning, now an intellectual and defensible con-of a unified cosmic entity. Here is the ula; the years ahead, and the labors of scientists and philosophers will prove, sprove, or modify, or extend it.

r the religionist there is much to note ponder — much to give him new faith courage: the faith of Dr. Einstein in an rly God and universe — a faith great gh to dismiss caprice from God's plan, a to drive him on for 30 years of quest; ion, and now a mathematical proof, that er (visible to man) is subordinate to s (invisible to man) that are "ethereal," aps spiritual, but nonetheless real and nt; that matter and energy are one, and efore nothing is "lost" in the universe.

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Cannot our minds go forward to comprehend a spirit life as a continuance of the earthly life? To comprehend man as "a child of God," a physical manifestation of the Spirit Power that shapes, and sustains, and keeps law and order in the universe?

$100,000 For Morgan Memorial

"The Morgan Memorial Goodwill Industries will conduct an appeal from Feb. 1st to March 7th, for a minimun of $100,000 to carry on the winter activities of seven services catering to all ages and conditions," William J. Kurth, Boston attorney and president of the 55-year-old institution has announced.

"There will be a direct appeal in the Greater Boston area to friends of the Goodwill movement, which began in Boston and has expanded throughout the nation," Mr. Kurth said, "but most of the solicitation will be by mail among more than 150,000 persons who support Morgan Memorial by contributing salvageable material for rebuilding."

Fred C. Moore, executive secretary, who has been associated with Morgan Memorial for 53 years, said the organization would depend upon small gifts from a great many people rather than a few large donations although these will be more than welcome.

"We found it necessary to withdraw from the Community Fund last September after faithfully supporting it since its inception in 1933 because smaller grants each year would have forced us to curtail some departments of our work," Moore said.

"During 1949, the Morgan Memorial *paid out $7,019 each week, mostly to handicapped workers who made new things from cast-off things and at the same time remained self-supporting,"* Moore continued.

"In addition, we furnished direct relief to 644 persons, 112 families; and 225 troubled boys were sheltered in our Charles Hayden Goodwill Inn; 519 individuals enjoyed vacations at our Fresh Air Camp at South Athol; 1346 boys and girls of 26 nationalities were enrolled in the Youth and Children's Center with an attendance of 68,713; 54 working women and 22 student couples received rooms or small apartments at the Eliza Henry Home; 248 stranded men found refuge in the Seavey Settlement; 28,118 meals were provided to the destitute; and 47 children whose parents must work were cared for in the Goodwill Day Nursery."

The campaign committee will comprise, in addition to Mr. Kurth, Attorney Vincent P. Clarke, partner, Foss & Clarke; C. J. Cook, retired General Agent of the New York Central Railroad; the Rev. Henry E. Helms, assistant executive secretary of Morgan Memorial; Charles F. Brown, investment broker; David Dunbar, treasurer, Lynn Safe Deposit & Trust Co.; John A. Dunn, president of the corporation of the same name; Linwood F. Gifford, engineer, Stone & Webster, Inc.; William P. Helms, vice-president, McGill Commodity Service, Inc.; Henry S. Rogerson, Lee Higginson Corporation; Theodore F. Koch, president, Brown Durrell Co.; the Rev. Dr. William R. Leslie, St. Mark's Church, Brookline; Edgar C. Linn, realtor; Frank M. McGowan, Braintree; Mrs. C. J. Cook, Jamaica Plain; Miss Josephine Douglass, Newton; Samuel Coles, Dedham; Mrs. George E. Henry, Winchester; Stanley O. MacMullen, partner, Kimball Gilman Insurance Co.; Atty. Richard M. Nichols, Wellesley; Mrs. Harry K. Noyes, West Newton; Donald K. Packard, associate trust officer, New England Trust Company; the Rev. A. F. Reimer, Tremont Street Methodist Church; the Rev. Edson G. Waterhouse, St. John's Methodist Church, Watertown; Mr. F. C. Moore, executive secretary of Morgan Memorial; Mr. Wendell S. Moore, treasurer, Morgan Memorial; the Rev. John E. Barclay, minister of Morgan Memorial Church of All Nations; Miss Irene Galbraith, assistant treasurer of Morgan Memorial.

Readers Write

(Continued from Page 2)

and which are using these means of communication largely to create suspicion, fear and hate?

Lest the writer may be misunderstood in raising these questions, he hastens to say that our direct ancestors have been engaged in every war in the history of our country, always on the side of the Union and Democracy, and that we are everlastingly opposed to any ungodly economic system, whether it be Communism or Capitalism. We have no palliation for Russian atrocities, no apology for Russian obstruction of the U.N. We hold no brief for Communism but we are urging that there be as much expenditure of effort and money in the creation of understanding and for the promotion of peace as for the preparation for war.

(Rev.) Lee Ralph Phipps,
Townville, Pa.

Upward Trend

World Service receipts for the month of December were higher than in any other month in the fiscal year, according to the statement issued by the Rev. Thomas B. Lugg of Chicago, treasurer of the general Commission on World Service and Finance of The Methodist Church.

December returns are $750,588.41, nearly a hundred thousand dollars more than the previous high of $658,834.95 received in October. December receipts increased $46,731.97 over the amount received a year ago.

Total income for the fiscal year from June 1st to Dec. 31, 1949 is $3,402,846.70, representing an increase of $229,886.11 over the same period in 1948, a rise of 7.25 per cent.

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